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INTRODUCTORY

SYRIAC METHOD AND MANUAL

BY

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PREFACE.

The plan of this Method and Manual is in general the same as that of the corresponding "Introductory Hebrew Method and Manual" of Professor W. R. Harper, Ph.D. The following notes may be in place by way of explanation.

The first four chapters of Genesis (which are copied with variations from Nestle's "Syriac Grammar") are chosen because they afford the best means of comparison with the Hebrew of Professor Harper's "Manual."

The selections from the 10th to the 32d page, inclusive, lead up gradually from more easy to more difficult portions of the Peshito version. The last selection is the introductory portion of the history of Rabban Soma, possessed in manuscript by the author and never before published. Being printed in the Nestorian alphabet, it will be useful as an introduction to the East Syriac system of writing. For assistance in reading this selection the reader is referred especially to the note under Section I., Article 6, and to Article 6. 6. of the "Elements."

The "Notes and Observations" need no remark, except that the latter contain all of the main principles of Syriac grammar, while the former give all explanations necessary for a full understanding of the orthography, etymology, and syntax of the text.

The "Grammar Lessons" carry the student over all the articles of the "Elements of Syriac Grammar," with reviews of the same. The "Word Lessons" contain only such words as are not in the verses of Genesis, upon which the "Exercises" are largely based. When the grammar lesson has been upon a certain subject, the word lesson gives such words as throw light upon it; *e. g.*, in Lesson XI. the grammar lesson is on Lomadh Olaph verbs; the word lesson consists largely of Lomadh Olaph verbs. The vocabulary thus learned can be enlarged from the "Word Lists" on pp.

134–147. The "Exercises" are based upon the text of Genesis and upon the grammar and word lessons. They will be found, it is hoped, an excellent means of fixing in the memory the principles of grammar and the words of most common use. The "Exercises" can be supplemented by the transliteration of Genesis I., and by the literal translation of Genesis I.–IV., found at the end of the volume.

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THE FIRST FOUR CHAPTERS OF GENESIS.

Chapter I.

[1]ܒܪܫܝܬ ܒܪܐ ܐܠܗܐ ܝܬ ܫܡܝܐ ܘܝܬ ܐܪܥܐ. [2]ܘܐܪܥܐ ܗܘܬ ܬܘܗ
ܘܒܘܗ: ܘܚܫܘܟܐ ܥܠ ܐܦܝ ܬܗܘܡܐ: ܘܪܘܚܗ ܕܐܠܗܐ ܡܪܚܦܐ ܥܠ
ܐܦܝ ܡܝܐ܀. ܘܐܡܪ ܐܠܗܐ: ܢܗܘܐ ܢܘܗܪܐ: ܘܗܘܐ ܢܘܗܪܐ. [3]ܘܚܙܐ ܐܠܗܐ
ܠܢܘܗܪܐ ܕܫܦܝܪ. [4]ܘܦܪܫ ܐܠܗܐ ܒܝܢ ܢܘܗܪܐ ܠܚܫܘܟܐ. [5]ܘܩܪܐ ܐܠܗܐ
ܠܢܘܗܪܐ ܐܝܡܡܐ. ܘܠܚܫܘܟܐ ܩܪܐ ܠܠܝܐ: ܘܗܘܐ ܪܡܫܐ ܘܗܘܐ ܨܦܪܐ
ܝܘܡܐ ܚܕ܀. [6]ܘܐܡܪ ܐܠܗܐ ܢܗܘܐ ܪܩܝܥܐ ܒܡܨܥܬ ܡܝܐ. ܘܢܗܘܐ ܦܪܫ
ܒܝܢ ܡܝܐ ܠܡܝܐ. [7]ܘܥܒܕ ܐܠܗܐ ܪܩܝܥܐ: ܘܦܪܫ ܒܝܢ ܡܝܐ ܕܠܬܚܬ
ܡܢ ܪܩܝܥܐ: ܘܒܝܢ ܡܝܐ ܕܠܥܠ ܡܢ ܪܩܝܥܐ. ܘܗܘܐ ܗܟܢܐ. [8]ܘܩܪܐ
ܐܠܗܐ ܠܪܩܝܥܐ ܫܡܝܐ. ܘܗܘܐ ܪܡܫܐ ܘܗܘܐ ܨܦܪܐ ܝܘܡܐ ܕܬܪܝܢ܀. [9]ܘܐܡܪ
ܐܠܗܐ ܢܬܟܢܫܘܢ ܡܝܐ ܕܠܬܚܬ ܡܢ ܫܡܝܐ ܠܐܬܪܐ ܚܕ: ܘܬܬܚܙܐ ܝܒܝܫܬܐ:
ܘܗܘܐ ܗܟܢܐ. [10]ܘܩܪܐ ܐܠܗܐ ܠܝܒܝܫܬܐ ܐܪܥܐ: ܘܠܟܢܫܐ ܕܡܝܐ ܩܪܐ
ܝܡܡܐ. ܘܚܙܐ ܐܠܗܐ ܕܫܦܝܪ. [11]ܘܐܡܪ ܐܠܗܐ: ܬܦܩ ܐܪܥܐ ܬܕܐܐ ܥܣܒܐ
ܕܡܙܪܥ ܙܪܥܐ ܠܓܢܣܗ. ܘܐܝܠܢܐ ܕܦܐܪܐ ܕܥܒܕ ܦܐܪܐ ܠܓܢܣܗ: ܕܙܪܥܗ ܒܗ
ܥܠ ܐܪܥܐ: ܘܗܘܐ ܗܟܢܐ. [12]ܘܐܦܩܬ ܐܪܥܐ ܬܕܐܐ ܥܣܒܐ ܕܡܙܪܥ ܙܪܥܐ
ܠܓܢܣܗ: ܘܐܝܠܢܐ ܕܥܒܕ ܦܐܪܐ ܕܙܪܥܗ ܒܗ ܠܓܢܣܗ. ܘܚܙܐ ܐܠܗܐ

ܕܫܦܝܪ. 13 ܘܗܘܐ ܪܡܫܐ ܘܗܘܐ ܨܦܪܐ. ܝܘܡܐ ܕܬܠܬܐ ܀ 14 ܘܐܡܪ ܐܠܗܐ ܢܗܘܘܢ ܢܗܝܪܐ ܒܐܪܩܝܥܐ ܕܫܡܝܐ. ܠܡܦܪܫܘ ܒܝܬ ܐܝܡܡܐ ܠܠܠܝܐ: ܘܢܗܘܘܢ ܠܐܬܘܬܐ ܘܠܙܒܢܐ ܘܠܝܘܡܬܐ ܘܠܫܢܝܐ. 15 ܘܢܗܘܘܢ ܡܢܗܪܝܢ ܒܐܪܩܝܥܐ ܕܫܡܝܐ ܠܡܢܗܪܘ ܥܠ ܐܪܥܐ: ܘܗܘܐ ܗܟܢܐ. 16 ܘܥܒܕ ܐܠܗܐ ܬܪܝܢ ܢܗܝܪܐ ܪܘܪܒܐ: ܢܗܝܪܐ ܪܒܐ ܠܫܘܠܛܢܐ ܕܐܝܡܡܐ: ܘܢܗܝܪܐ ܙܥܘܪܐ ܠܫܘܠܛܢܐ ܕܠܠܝܐ: ܘܟܘܟܒܐ. 17 ܘܝܗܒ ܐܢܘܢ ܐܠܗܐ ܒܐܪܩܝܥܐ ܕܫܡܝܐ. ܠܡܢܗܪܘ ܥܠ ܐܪܥܐ. 18 ܘܠܡܫܠܛܘ ܒܐܝܡܡܐ ܘܒܠܠܝܐ: ܘܠܡܦܪܫܘ ܒܝܬ ܢܘܗܪܐ ܠܚܫܘܟܐ: ܘܚܙܐ ܐܠܗܐ ܕܫܦܝܪ. 19 ܘܗܘܐ ܪܡܫܐ ܘܗܘܐ ܨܦܪܐ ܝܘܡܐ ܕܐܪܒܥܐ ܀ 20 ܘܐܡܪ ܐܠܗܐ ܢܪܚܫܘܢ ܡܝܐ ܪܚܫܐ ܢܦܫܐ ܚܝܬܐ ܘܦܪܚܬܐ ܕܦܪܚܐ ܥܠ ܐܪܥܐ ܥܠ ܐܦܝ ܐܪܩܝܥܐ ܕܫܡܝܐ. 21 ܘܒܪܐ ܐܠܗܐ ܬܢܝܢܐ ܪܘܪܒܐ ܘܟܠ ܢܦܫܐ ܚܝܬܐ ܕܪܚܫܐ ܕܐܪܚܫܘ ܡܝܐ ܠܓܢܣܗܘܢ. ܘܟܠ ܦܪܚܬܐ ܕܦܪܚܐ ܠܓܢܣܗ: ܘܚܙܐ ܐܠܗܐ ܕܫܦܝܪ. 22 ܘܒܪܟ ܐܢܘܢ ܐܠܗܐ ܘܐܡܪ ܠܗܘܢ: ܦܪܘ ܘܣܓܘ: ܘܡܠܘ ܡܝܐ ܕܒܝܡܡܐ: ܘܦܪܚܬܐ ܬܣܓܐ ܒܐܪܥܐ. 23 ܘܗܘܐ ܪܡܫܐ ܘܗܘܐ ܨܦܪܐ. ܝܘܡܐ ܕܚܡܫܐ ܀ 24 ܘܐܡܪ ܐܠܗܐ. ܬܦܩ ܐܪܥܐ ܢܦܫܐ ܚܝܬܐ ܠܓܢܣܗ: ܒܥܝܪܐ ܘܪܚܫܐ: ܘܚܝܘܬܐ ܕܐܪܥܐ ܠܓܢܣܗ: ܘܗܘܐ ܗܟܢܐ. 25 ܘܥܒܕ ܐܠܗܐ ܚܝܘܬܐ ܕܐܪܥܐ ܠܓܢܣܗ: ܘܒܥܝܪܐ ܠܓܢܣܗ: ܘܟܠܗ ܪܚܫܐ ܕܐܪܥܐ ܠܓܢܣܗܘܢ: ܘܚܙܐ ܐܠܗܐ ܕܫܦܝܪ. 26 ܘܐܡܪ ܐܠܗܐ: ܢܥܒܕ ܐܢܫܐ ܒܨܠܡܢ ܐܝܟ ܕܡܘܬܢ. ܘܢܫܬܠܛܘܢ ܒܢܘܢܐ ܕܝܡܐ: ܘܒܦܪܚܬܐ ܕܫܡܝܐ. ܘܒܒܥܝܪܐ ܘܒܟܠܗ ܐܪܥܐ. ܘܒܟܠܗ ܪܚܫܐ ܕܪܚܫ ܥܠ ܐܪܥܐ.

[27] ܘܒܪܐ ܐܠܗܐ ܠܐܕܡ ܒܨܠܡܗ. ܒܨܠܡܐ ܕܐܠܗܐ ܒܪܝܗܝ. ܕܟܪܐ ܘܢܩܒܬܐ ܒܪܐ
ܐܢܘܢ. [28] ܘܒܪܟ ܐܢܘܢ ܐܠܗܐ: ܘܐܡܪ ܠܗܘܢ ܐܠܗܐ: ܦܘܫܘ ܘܣܓܘ: ܘܡܠܘܗ̇
ܐܪܥܐ ܘܟܘܒܫܘܗ̇. ܘܫܠܘܛܘ ܒܢܘܢܐ ܕܝܡܐ: ܘܒܦܪܚܬܐ ܕܫܡܝܐ: ܘܒܒܥܝܪܐ
ܘܒܟܠܗ̇ ܚܝܘܬܐ ܕܪܚܫܐ ܥܠ ܐܪܥܐ. [29] ܘܐܡܪ ܐܠܗܐ: ܗܐ ܝܗܒܬ ܠܟܘܢ
ܟܠܗ ܥܣܒܐ ܕܙܪܥܐ ܕܡܙܕܪܥ ܥܠ ܐܦܝ ܟܠܗ̇ ܐܪܥܐ. ܘܟܠ ܐܝܠܢ ܕܐܝܬ ܒܗ
ܦܐܪܐ ܐܝܠܢܐ ܕܙܪܥܗ ܡܙܕܪܥ: ܠܟܘܢ ܢܗܘܐ ܠܡܐܟܘܠܬܐ. ܘܠܟܠܗ̇ ܚܝܘܬܐ
ܕܐܪܥܐ: [30] ܘܠܟܠܗ̇ ܦܪܚܬܐ ܕܫܡܝܐ: ܘܠܟܠ ܕܪܚܫ ܥܠ ܐܪܥܐ ܕܐܝܬ ܒܗ
ܢܦܫܐ ܚܝܬܐ: ܘܟܠܗ ܝܘܪܩܐ ܕܥܣܒܐ ܠܡܐܟܘܠܬܐ: ܘܗܘܐ ܗܟܢܐ. [31] ܘܚܙܐ
ܐܠܗܐ ܟܠ ܕܥܒܕ: ܘܗܐ ܛܒ ܛܒ. ܘܗܘܐ ܪܡܫܐ ܘܗܘܐ ܨܦܪܐ ܝܘܡܐ ܕܫܬܐ ܀

Chapter II.

[1] ܘܐܫܬܠܡܘ ܫܡܝܐ ܘܐܪܥܐ: ܘܟܠܗ ܚܝܠܗܘܢ. [2] ܘܫܠܡ ܐܠܗܐ ܒܝܘܡܐ
ܫܒܝܥܝܐ ܥܒܕܘܗܝ ܕܥܒܕ. ܘܐܬܬܢܝܚ ܒܝܘܡܐ ܫܒܝܥܝܐ ܡܢ ܟܠܗܘܢ
ܥܒܕܘܗܝ ܕܥܒܕ. [3] ܘܒܪܟ ܐܠܗܐ ܠܝܘܡܐ ܫܒܝܥܝܐ ܘܩܕܫܗ. ܡܛܠ ܕܒܗ
ܐܬܬܢܝܚ ܡܢ ܟܠܗܘܢ ܥܒܕܘܗܝ ܕܒܪܐ ܐܠܗܐ ܠܡܥܒܕ. [4] ܗܠܝܢ ܬܘܠܕܬܐ
ܕܫܡܝܐ ܘܕܐܪܥܐ ܟܕ ܐܬܒܪܝܘ: ܒܝܘܡܐ ܕܥܒܕ ܡܪܝܐ ܐܠܗܐ ܫܡܝܐ ܘܐܪܥܐ.
[5] ܘܟܠܗܘܢ ܐܝܠܢܐ ܕܚܩܠܐ ܥܕܠܐ ܗܘܘ ܒܐܪܥܐ. ܘܟܠܗ ܥܣܒܐ ܕܚܩܠܐ
ܥܕܠܐ ܐܨܡܚ: ܡܛܠ ܕܠܐ ܐܚܬ ܡܪܝܐ ܐܠܗܐ ܡܛܪܐ ܥܠ [ܐܦܝ] ܐܪܥܐ.
ܘܐܢܫܐ ܠܐ ܗܘܐ ܕܢܦܠܘܚ ܐܪܥܐ ܀ [6] ܘܡܒܘܥܐ ܣܠܩ ܗܘܐ ܡܢ ܐܪܥܐ: ܘܡܫܩܐ

ܗܘܐ [ܠ]ܟܠ ܐܦܝ ܐܪܥܐ. [7] ܘܓܒܠ ܡܪܝܐ ܐܠܗܐ ܠܐܕܡ ܥܦܪܐ ܡܢ ܐܪܥܐ:
ܘܢܦܚ ܒܐܦܘܗܝ ܢܫܡܬܐ ܕܚܝܐ. ܘܗܘܐ ܐܕܡ ܠܢܦܫ ܚܝܐ. [8] ܘܢܨܒ
ܡܪܝܐ ܐܠܗܐ ܦܪܕܝܣܐ ܒܥܕܢ ܡܢ ܩܕܡ: ܘܣܡ ܬܡܢ ܠܐܕܡ ܕܓܒܠ.
[9] ܘܐܦܩ ܡܪܝܐ ܐܠܗܐ ܡܢ ܐܪܥܐ ܟܠ ܐܝܠܢ ܕܪܓܝܓ ܠܡܚܙܐ: ܘܛܒ
ܠܡܐܟܠ: ܘܐܝܠܢܐ ܕܚܝܐ ܒܡܨܥܬܗ ܕܦܪܕܝܣܐ: ܘܐܝܠܢܐ ܕܝܕܥܬܐ ܕܛܒܬܐ
ܘܕܒܝܫܬܐ. [10] ܘܢܗܪܐ ܢܦܩ ܗܘܐ ܡܢ ܥܕܢ ܠܡܫܩܝܘܬܗ ܠܦܪܕܝܣܐ: ܘܡܢ
ܬܡܢ ܡܬܦܪܫ ܗܘܐ ܠܐܪܒܥܐ ܪ̈ܫܝܢ. [11] ܫܡܗ ܕܚܕ ܦܝܫܘܢ: ܗܘ ܕܚܕܪ ܠܟܠܗ
ܐܪܥܐ ܕܚܘܝܠܐ: ܕܬܡܢ ܕܗܒܐ. [12] ܘܕܗܒܗ ܕܐܪܥܐ ܗܝ ܛܒ: ܬܡܢ ܒܕܘܠܚܐ
ܘܟܐܦܐ ܕܒܘܪܠܐ. [13] ܘܫܡܗ ܕܢܗܪܐ ܕܬܪܝܢ ܓܝܚܘܢ: ܗܘ ܕܚܕܪ ܠܟܠܗ ܐܪܥܐ
ܕܟܘܫ. [14] ܘܫܡܗ ܕܢܗܪܐ ܕܬܠܬܐ. ܕܩܠܬ: ܗܘ ܕܐܙܠ ܠܡܕܢܚܗ ܕܐܬܘܪ.
ܘܢܗܪܐ ܕܐܪܒܥܐ ܗܘ ܦܪܬ ܀ [15] ܘܕܒܪ ܡܪܝܐ ܐܠܗܐ ܠܐܕܡ ܘܣܡܗ ܒܦܪܕܝܣܐ
ܕܥܕܢ. ܕܢܦܠܚܝܘܗܝ ܘܢܛܪܝܘܗܝ. [16] ܘܦܩܕ ܡܪܝܐ ܐܠܗܐ ܠܐܕܡ ܘܐܡܪ ܠܗ:
ܡܢ ܟܠܗܘܢ ܐܝܠܢܐ ܕܦܪܕܝܣܐ ܡܐܟܠ ܬܐܟܘܠ: [17] ܘܡܢ ܐܝܠܢܐ ܕܝܕܥܬܐ
ܕܛܒܬܐ ܘܕܒܝܫܬܐ ܠܐ ܬܐܟܘܠ ܡܢܗ. ܡܛܠ ܕܒܝܘܡܐ ܕܬܐܟܘܠ ܡܢܗ
ܡܘܬܐ ܬܡܘܬ. [18] ܘܐܡܪ ܡܪܝܐ ܐܠܗܐ: ܠܐ ܫܦܝܪ ܕܢܗܘܐ ܐܕܡ ܒܠܚܘܕܘܗܝ.
ܐܥܒܕ ܠܗ ܡܥܕܪܢܐ ܐܝܟܘܬܗ. [19] ܘܓܒܠ ܡܪܝܐ ܐܠܗܐ ܡܢ ܐܪܥܐ ܟܠܗ
ܚܝܘܬܐ ܕܕܒܪܐ: ܘܟܠܗ ܦܪܚܬܐ ܕܫܡܝܐ: ܘܐܝܬܝ ܐܢܘܢ ܠܘܬ ܐܕܡ ܕܢܚܙܐ
ܡܢܐ ܩܪܐ ܠܗܘܢ: ܘܟܠ ܕܩܪܐ ܠܗܘܢ ܐܕܡ ܢܦܫܐ ܚܝܬܐ ܗܘ ܗܘ ܫܡܗ.
[20] ܘܩܪܐ ܐܕܡ ܫܡܗܐ ܠܟܠܗ ܒܥܝܪܐ: ܘܠܟܠܗ ܦܪܚܬܐ ܕܫܡܝܐ:

ܘܠܟܠܗ ܚܝܘܬܐ ܕܕܒܪܐ. ܘܠܐܕܡ ܠܐ ܐܫܬܟܚ [ܠܗ] ܡܥܕܪܢܐ ܐܟܘܬܗ.
[21] ܘܐܪܡܝ ܡܪܝܐ ܐܠܗܐ ܫܢܬܐ ܥܠ ܐܕܡ ܘܕܡܟ: ܘܢܣܒ ܚܕܐ ܡܢ
ܐܠܥܘܗܝ: ܘܐܡܠܝ ܒܣܪܐ ܚܠܦܝܗ. [22] ܘܒܢܐ ܡܪܝܐ ܐܠܗܐ ܠܐܠܥܐ ܕܢܣܒ
ܡܢ ܐܕܡ ܠܐܢܬܬܐ ܘܐܝܬܝܗ ܠܐܕܡ. [23] ܘܐܡܪ ܐܕܡ. ܗܕܐ ܙܒܢܐ ܓܪܡܐ ܡܢ
ܓܪܡܝ: ܘܒܣܪܐ ܡܢ ܒܣܪܝ: ܗܕܐ ܬܬܩܪܐ ܐܢܬܬܐ ܡܛܠ ܕܡܢ ܓܒܪܐ
ܢܣܝܒܐ. [24] ܡܛܠ ܗܢܐ ܢܫܒܘܩ ܓܒܪܐ ܠܐܒܘܗܝ ܘܠܐܡܗ: ܘܢܩܦ
ܠܐܢܬܬܗ. ܘܢܗܘܘܢ ܬܪܘܝܗܘܢ ܚܕ ܒܣܪ. [25] ܘܗܘܘ ܬܪܘܝܗܘܢ ܥܪܛܠܝܝܢ: ܐܕܡ
ܘܐܢܬܬܗ ܘܠܐ ܒܗܬܝܢ ✤

Chapter III.

[1] ܘܚܘܝܐ ܚܪܝܡ ܗܘܐ ܡܢ ܟܠܗ ܚܝܘܬܐ ܕܕܒܪܐ ܕܥܒܕ ܡܪܝܐ ܐܠܗܐ.
ܘܐܡܪ ܚܘܝܐ ܠܐܢܬܬܐ. ܫܪܝܪܐܝܬ ܐܡܪ ܐܠܗܐ ܕܠܐ ܬܐܟܠܘܢ ܡܢ ܟܠ ܐܝܠܢܝ
ܦܪܕܝܣܐ. [2] ܘܐܡܪܬ ܐܢܬܬܐ ܠܚܘܝܐ. ܕܡܢ ܦܐܪܐ ܐܝܠܢܝ ܕܦܪܕܝܣܐ ܐܟܠܝܢܢ
ܢܐܟܘܠ. [3] ܘܡܢ ܦܐܪܐ ܐܝܠܢܐ ܕܒܡܨܥܬܗ ܕܦܪܕܝܣܐ ܐܡܪ ܐܠܗܐ ܕܠܐ ܬܐܟܠܘܢ
ܡܢܗ ܘܠܐ ܬܬܩܪܒܘܢ ܠܗ ܕܠܐ ܬܡܘܬܘܢ. [4] ܘܐܡܪ ܚܘܝܐ ܠܐܢܬܬܐ ܠܐ ܡܡܬ
ܬܡܘܬܘܢ. [5] ܡܛܠ ܕܝܕܥ ܐܠܗܐ. ܕܒܝܘܡܐ ܕܐܟܠܝܢ ܐܢܬܘܢ ܡܢܗ.
ܡܬܦܬܚܢ ܥܝܢܝܟܘܢ ܘܗܘܝܬܘܢ ܐܝܟ ܐܠܗܐ ܝܕܥܝ ܛܒܬܐ ܘܒܝܫܬܐ. [6] ܘܚܙܬ
ܐܢܬܬܐ ܕܫܦܝܪ ܐܝܠܢܐ ܠܡܐܟܠܐ ܘܪܓܝܓ ܗܘ ܠܥܝܢܐ ܘܡܪܓܓ ܐܝܠܢܐ ܠܡܣܬܟܠܘ
ܒܗ. ܘܢܣܒܬ ܡܢ ܦܐܪܘܗܝ ܘܐܟܠܬ. ܘܝܗܒܬ ܐܦ ܠܒܥܠܗ ܥܡܗ

ܘܐܟܠ. [7] ܘܐܬܦܬܚ[ܘ] ܥܝܢ̈ܝ ܕܬܪܝܗܘܢ. ܘܝܕܥܘ ܕܥܪ̈ܛܠܝܐ ܐܢܘܢ. ܘܚܝܛܘ
ܛܪ̈ܦܐ ܕܬܐܢܐ. ܘܥܒܕܘ ܠܗܘܢ ܦܪ̈ܙܘܡܐ. [8] ܘܫܡܥܘ ܩܠܗ ܕܡܪܝܐ ܐܠܗܐ
ܡܗܠܟ ܒܦܪܕܝܣܐ ܠܡܦܢܝܗ ܕܝܘܡܐ. ܘܐܬܛܫ[ܝ] ܐܕܡ ܘܐܢܬܬܗ ܡܢ ܩܕܡ
ܡܪܝܐ ܐܠܗܐ ܒܝܬ ܐܝܠܢ̈ܐ ܕܦܪܕܝܣܐ. [9] ܘܩܪܐ ܡܪܝܐ ܐܠܗܐ ܠܐܕܡ ܘܐܡܪ ܠܗ.
ܐܝܟܐ ܐܢܬ ܐܕܡ. [10] ܘܐܡܪ ܩܠܟ ܫܡܥܬ ܒܦܪܕܝܣܐ ܘܕܚܠܬ ܕܥܪܛܠܝ ܐܢܐ
ܘܐܬܛܫܝܬ. [11] ܘܐܡܪ ܠܗ ܡܪܝܐ ܡܢܘ ܚܘܝܟ ܕܥܪܛܠܝ ܐܢܬ. ܗܐ ܡܢ
ܐܝܠܢܐ ܕܦܩܕܬܟ ܕܠܐ ܬܐܟܘܠ ܡܢܗ ܐܟܠܬ. [12] ܘܐܡܪ ܐܕܡ. ܐܢܬܬܐ ܕܝܗܒܬ
ܥܡܝ ܗܝ ܝܗܒܬ ܠܝ ܡܢ ܐܝܠܢܐ ܘܐܟܠܬ. ܘܐܡܪ ܡܪܝܐ ܐܠܗܐ ܠܐܢܬܬܐ.
[13] ܡܢܐ ܗܕܐ ܕܥܒܕܬܝ. ܘܐܡܪܬ ܐܢܬܬܐ. ܚܘܝܐ ܐܛܥܝܢܝ ܘܐܟܠܬ. [14] ܘܐܡܪ
ܡܪܝܐ ܐܠܗܐ ܠܚܘܝܐ. ܥܠ ܕܥܒܕܬ ܗܕܐ. ܠܝܛ ܐܢܬ ܡܢ ܟܠܗ ܒܥܝܪܐ
ܘܡܢ ܟܠܗ ܚܝܘܬܐ ܕܕܒܪܐ. ܘܥܠ ܟܪܣܟ ܬܗܠܟ. ܘܥܦܪܐ ܬܐܟܘܠ ܟܠ
ܝܘܡ̈ܝ ܚܝ̈ܝܟ. [15] ܘܒܥܠܕܒܒܘܬܐ ܐܣܝܡ ܒܝܢܝܟ ܠܐܢܬܬܐ. ܘܒܝܬ ܙܪܥܟ
ܠܙܪܥܗ. ܗܘ ܢܬܘܫ ܪܫܟ ܘܐܢܬ ܬܬܘܫܝܘܗܝ ܥܩܒܗ ⁛ [16] ܘܠܐܢܬܬܐ ܐܡܪ
ܡܣܓܐ ܐܣܓܐ ܟܐܒܝܟܝ ܘܒܛܢܝܟܝ. ܘܒܟܐ̈ܒܐ ܬܐܠܕܝܢ ܒܢ̈ܝܐ. ܘܠܘܬ
ܒܥܠܟܝ ܬܬܦܢܝܢ. ܘܗܘ ܢܫܬܠܛ ܒܟܝ ⁛ [17] ܘܠܐܕܡ ܐܡܪ ܥܠ ܕܫܡܥܬ
ܒܩܠܗ ܕܐܢܬܬܟ. ܘܐܟܠܬ ܡܢ ܐܝܠܢܐ ܕܦܩܕܬܟ ܘܐܡܪܬ ܠܟ ܕܠܐ ܬܐܟܘܠ
ܡܢܗ. ܠܝܛܐ ܐܪܥܐ ܒܡܛܠܬܟ ܒܥܩ̈ܬܐ ܬܐܟܠܝܗ ܟܠ ܝܘܡ̈ܝ ܚܝ̈ܝܟ.
[18] ܟܘܒ̈ܐ ܘܕܪ̈ܕܪܐ ܬܥܒܕ ܠܟ. ܘܬܐܟܘܠ ܥܣܒܐ ܕܚܩܠܐ. [19] ܘܒܕܘܥܬܐ ܕܐܦܝܟ
ܬܐܟܘܠ ܠܚܡܐ. ܥܕܡܐ ܕܬܗܦܘܟ ܠܐܪܥܐ ܕܡܢܗ ܐܬܢܣܒܬ. ܡܛܠ ܕܥܦܪܐ ܐܢܬ

ܘܠܥܦܪܐ ܬܗܦܘܟ. [20] ܘܩܪܐ ܐܕܡ ܫܡܗ ܕܐܢܬܬܗ ܚܘܐ. ܡܛܠ ܕܗܝ ܗܘܬ
ܐܡܐ ܕܟܠ ܕܚܝ. [21] ܘܥܒܕ ܡܪܝܐ ܐܠܗܐ ܠܐܕܡ ܘܠܐܢܬܬܗ ܟܘܬܝܢܐ ܕܡܫܟܐ
ܘܐܠܒܫ ܐܢܘܢ. [22] ܘܐܡܪ ܡܪܝܐ ܐܠܗܐ. ܗܐ ܐܕܡ ܗܘܐ ܐܝܟ ܚܕ ܡܢܢ.
ܠܡܕܥ ܛܒܬܐ ܘܒܝܫܬܐ. ܘܗܫܐ ܕܠܡܐ ܢܘܫܛ ܐܝܕܗ ܘܢܣܒ ܐܦ ܡܢ
ܐܝܠܢܐ ܕܚܝܐ. ܘܢܐܟܘܠ ܘܢܚܐ ܠܥܠܡ. [23] ܘܦܪܩܗ ܡܪܝܐ ܐܠܗܐ ܡܢ
ܦܪܕܝܣܐ ܕܥܕܢ. ܠܡܦܠܚ ܐܪܥܐ ܕܐܬܢܣܒ ܡܢ ܬܡܢ. [24] ܘܐܦܩܗ ܡܪܝܐ
ܐܠܗܐ ܘܐܫܪܝ ܡܢ ܡܕܢܚܐ ܠܦܪܕܝܣܐ ܕܥܕܢ ܟܪܘܒܐ ܘܫܠܗܒܝܬܐ ܕܣܝܦܐ
ܕܡܬܗܦܟܐ ܠܡܛܪ ܐܘܪܚܐ ܕܐܝܠܢܐ ܕܚܝܐ ܀

Chapter IV.

[1] ܘܐܕܡ ܝܕܥ ܠܚܘܐ ܐܢܬܬܗ. ܘܒܛܢܬ ܘܝܠܕܬ ܠܩܐܝܢ. ܘܐܡܪܬ. ܩܢܝܬ
ܓܒܪܐ ܠܡܪܝܐ. [2] ܘܐܘܣܦܬ ܠܡܐܠܕ ܠܐܚܘܗܝ ܠܗܒܝܠ. ܘܗܘܐ ܗܒܝܠ ܪܥܐ
ܥܢܐ. ܘܩܐܝܢ ܗܘܐ ܦܠܚ ܐܪܥܐ ܀ [3] ܘܗܘܐ ܡܢ ܒܬܪ ܝܘܡܬܐ. ܘܐܝܬܝ
ܩܐܝܢ ܡܢ ܦܐܖ̈ܐ ܕܐܪܥܐ. ܩܘܪܒܢܐ ܠܡܪܝܐ. [4] ܘܗܒܝܠ ܐܝܬܝ ܐܦ ܗܘ ܡܢ
ܒܘܟܪܐ ܕܥܢܗ ܘܡܢ ܫܡܝܢܝܗܘܢ. ܘܐܬܢܝܚ ܡܪܝܐ ܒܗܒܝܠ ܘܒܩܘܪܒܢܗ.
[5] ܘܒܩܐܝܢ ܘܒܩܘܪܒܢܗ ܠܐ ܐܬܢܝܚ. ܘܐܬܟܪܝ ܠܩܐܝܢ ܛܒ. ܘܐܬܟܡܪܘ
ܐܦܘܗܝ. [6] ܘܐܡܪ ܡܪܝܐ ܠܩܐܝܢ. ܠܡܢܐ ܐܬܟܪܝ ܠܟ. ܘܠܡܢܐ ܐܬܟܡܪܘ
ܐܦܝܟ. [7] ܗܐ ܐܢ ܬܛܐܒ ܩܒܠܬ. ܘܐܠܐ ܬܛܐܒ. ܠܬܪܥܐ ܚܛܗܐ ܪܒܝܥ.

ܐܢܬ ܬܬܦܢܐ answer ܠܘܬܗ ܘܗܘ ܬܫܬܠܛ ܒܗ. [8] ܘܐܡܪ ܩܐܝܢ ܠܗܒܝܠ
ܐܚܘܗܝ. ܢܪܕܐ ܠܦܩܥܬܐ plain. ܘܗܘܐ ܕܟܕ ܗܘܘ ܒܚܩܠܐ. ܩܡ ܩܐܝܢ ܥܠ ܗܒܝܠ
ܐܚܘܗܝ ܘܩܛܠܗ. [9] ܘܐܡܪ ܡܪܝܐ ܠܩܐܝܢ. ܐܝܟܐ ܗܘ ܗܒܝܠ ܐܚܘܟ. ܘܐܡܪ
ܠܐ ܝܕܥ ܐܢܐ. ܢܛܘܪܗ ܐܢܐ ܕܐܚܝ. [10] ܘܐܡܪ. ܡܢܐ ܥܒܕܬ. ܩܠܐ ܕܕܡܗ
ܕܐܚܘܟ ܩܥܐ ܠܘܬܝ ܡܢ ܐܪܥܐ. [11] cursed ܘܗܫܐ-ܠܝܛ ܐܢܬ ܡܢ ܐܪܥܐ. ܕܦܬܚܬ 5
ܦܘܡܗ ܘܩܒܠܬ ܕܡܗ ܕܐܚܘܟ ܡܢ ܐܝܕܝܟ. [12] ܟܕ ܬܦܠܘܚ ܒܐܪܥܐ ܠܐ
ܬܘܣܦ ܕܬܬܠ ܠܟ ܚܝܠܗ. ܙܝܥ ܘܢܕ ܬܗܘܐ ܒܐܪܥܐ. [13] ܘܐܡܪ ܩܐܝܢ
ܠܡܪܝܐ. ܪܒ ܗܘ ܚܛܗܝ ܡܢ ܕܢܫܬܒܩ. [14] ܗܐ ܐܦܩܬܢܝ ܝܘܡܢܐ ܡܢ
ܐܦܝ ܐܪܥܐ. ܘܡܢ ܩܕܡܝܟ ܐܬܛܫܐ. ܘܐܗܘܐ ܙܝܥ ܘܢܕ ܒܐܪܥܐ. ܘܟܠ ܡܢ
ܕܢܫܟܚܢܝ ܢܩܛܠܢܝ. [15] ܘܐܡܪ ܠܗ ܡܪܝܐ. ܠܐ ܗܟܢܐ ܟܠ ܩܛܘܠܐ. ܩܐܝܢ 10
ܫܒܥ ܡܬܒܥܐ ܢܬܬܦܪܥ. ܘܣܡ ܡܪܝܐ ܐܬܐ ܠܩܐܝܢ ܕܠܐ ܢܩܛܠܝܘܗܝ ܟܠ ܡܢ
ܕܡܫܟܚ ܠܗ. [16] ܘܢܦܩ ܩܐܝܢ ܡܢ ܩܕܡ ܡܪܝܐ. ܘܝܬܒ ܒܐܪܥܐ ܕܢܘܕ
ܡܢ ܡܕܢܚܗ ܕܥܕܢ ⁘ [17] ܘܝܕܥ ܩܐܝܢ ܠܐܢܬܬܗ. ܘܒܛܢܬ ܘܝܠܕܬ ܠܚܢܘܟ.
ܘܗܘܐ ܒܢܐ ܡܕܝܢܬܐ. ܘܩܪܐ ܫܡܗ ܕܡܕܝܢܬܐ ܥܠ ܫܡ ܒܪܗ ܚܢܘܟ.
[18] ܘܐܬܝܠܕ ܠܚܢܘܟ ܥܝܪܕ. ܘܥܝܪܕ ܐܘܠܕ ܠܡܚܘܝܐܝܠ. ܘܡܚܘܝܐܝܠ ܐܘܠܕ 15
ܠܡܬܘܫܐܝܠ. ܘܡܬܘܫܐܝܠ ܐܘܠܕ ܠܠܡܟ. [19] ܘܢܣܒ ܠܗ ܠܡܟ ܬܪܬܝܢ
ܢܫܝܢ. ܫܡܗ ܕܚܕܐ ܥܕܐ ܘܫܡܗ ܕܐܚܪܬܐ ܨܠܐ. [20] ܘܝܠܕܬ ܥܕܐ
ܠܝܒܠ. ܗܘ ܗܘܐ ܐܒܐ ܠܥܡܘܪܝ ܡܫܟܢܐ ܘܡܪܒܝ ܩܢܝܢܐ. [21] ܘܫܡܐ
ܕܐܚܘܗܝ ܝܘܒܠ. ܗܘ ܗܘܐ ܐܒܐ ܠܟܠ ܕܐܚܕ ܟܢܪܐ ܘܐܒܘܒܐ. [22] ܘܨܠܐ ܐܦ

ܗ̄ܘ ܡܠܦ ܠܟܠܗܘܢ. ܐܘܡܢ ܟܠ ܥܒܕ ܕܢܚܫܐ ܘܦܪܙܠܐ. ܘܚܬܗ ܕܬܘܒܠܩܝܢ ܢܥܡܐ. [23] ܘܐܡܪ ܠܡܟ ܠܢܫ̈ܘܗܝ. ܥܕܐ ܘܨܠܐ ܫܡܥܝܢ ܩܠܝ ܢܫ̈ܐ ܕܠܡܟ ܨܘܬܝܢ ܠܡܐܡܪܝ. ܡܛܠ ܕܓܒܪܐ ܩܛܠܬ ܒܡܚܘܬܝ ܘܛܠܝܐ ܒܫܘܡܩܝ. [24] ܡܛܠ ܕܫܒܥܬܐ ܠܦܘܪܥܢ ܩܐܝܢ. ܘܠܡܟ ܠܫܒܥܝܢ ܘܫܒܥܐ. [25] ܘܝܕܥ ܐܕܡ ܬܘܒ ܠܚܘܐ ܐܢܬܬܗ. ܘܒܛܢܬ ܘܝܠܕܬ ܒܪܐ. ܘܩܪܬ ܫܡܗ ܫܝܬ. ܡܛܠ ܕܐܘܩܡ ܠܝ ܐܠܗܐ ܙܪܥܐ ܐܚܪܢܐ ܚܠܦ ܗܒܝܠ ܕܩܛܠܗ ܩܐܝܢ. [26] ܘܠܫܝܬ ܐܦ ܠܗ. ܐܬܝܠܕ ܠܗ ܒܪܐ. ܘܩܪܐ ܫܡܗ ܐ̄ܢܘܫ. ܗܝܕܝܢ ܫܪ̈ܝܘ ܠܡܩܪܐ ܒܫܡܗ ܕܡܪܝܐ.

PSALM II.

[1] ܠܡܢܐ ܪܓܫܘ ܥܡ̈ܡܐ : ܘܐܡ̈ܘܬܐ ܪܢܝ ܣܪܝܩܘܬܐ ⁘ [2] ܩܡܘ ܡ̈ܠܟܐ ܕܐܪܥܐ
ܘܫܠܝ̈ܛܢܐ : ܘܐܬܡܠܟܘ ܐܟܚܕܐ : ܥܠ ܡܪܝܐ ܘܥܠ ܡܫܝܚܗ ⁘ [3] ܕܢܦܣܘܩ
ܫܘܫܠ̈ܬܗܘܢ : ܘܢܫܕܐ ܡܢܢ ܢܝܪܗܘܢ ⁘ [4] ܕܝܬܒ ܒܫܡܝܐ ܢܓܚܟ : ܘܡܪܝܐ
ܢܡܝܩ ܒܗܘܢ ⁘ [5] ܗܝܕܝܢ ܢܡܠܠ ܥܡܗܘܢ ܒܪܘܓܙܗ : ܘܒܚܡܬܗ ܢܕܠܚ
ܐܢܘܢ ⁘ [6] ܐܢܐ ܐܩܝܡܬܗ ܡܠܟܐ ܥܠ ܨܗܝܘܢ ܛܘܪܐ ܕܩܘܕܫܗ ܕܐܫܬܥܐ ܥܠ
ܩܝܡܗ ⁘ [7] ܡܪܝܐ ܐܡܪ ܠܝ ܕܒܪܝ ܐܢܬ : ܘܐܢܐ ܝܘܡܢܐ ܝܠܕܬܟ ⁘ [8] ܫܐܠ
ܡܢܝ ܘܐܬܠ ܠܟ : ܥܡ̈ܡܐ ܠܝܪܬܘܬܟ : ܘܐܘܚܕܢܟ ܠܣܘܦܝܗ ܕܐܪܥܐ ⁘ [9] ܬܪܥܐ
ܐܢܘܢ ܒܫܒܛܐ ܕܦܪܙܠܐ : ܘܐܝܟ ܡܐܢ̈ܐ ܕܦܚܪܐ ܬܫܚܩ ܐܢܘܢ ⁘ [10] ܗܫܐ ܡ̈ܠܟܐ
ܐܣܬܟܠܘ : ܘܐܬܪܕܘ ܕܝ̈ܢܝܗ ܕܐܪܥܐ ⁘ [11] ܦܠܘܚܘ ܠܡܪܝܐ ܒܕܚܠܬܐ
ܘܐܬܚܝܠܘ ܒܪܬܝܬܐ ⁘ [12] ܢܫܩܘ ܒܪܐ ܕܠܐ ܢܪܓܙ : ܘܬܐܒܕܘܢ ܡܢ ܐܘܪܚܗ :
ܡܛܠ ܕܟܝ ܩܠܝܠ ܡܚܕܐ ܢܝܩܕ ܪܘܓܙܗ : ܛܘܒܝܗܘܢ ܠܟܠ ܕܬܟܝܠܝܢ ܥܠܘܗܝ ⁘

THE PROPHECY OF JONAH.

Chapter I.

[1] ܘܗܘܐ ܦܬܓܡܗ ܕܡܪܝܐ ܥܠ ܝܘܢܢ ܒܪ ܡܬܝ ܟܕ ܐܡܪ. [2] ܩܘܡ ܐܙܠ ܠܢܝܢܘܐ ܡܕܝܢܬܐ ܪܒܬܐ ܘܐܟܪܙ ܥܠܝܗ. ܡܛܠ ܕܣܠܩܬ ܒܝܫܘܬܗܘܢ ܩܕܡܝ. [3] ܘܩܡ ܝܘܢܢ ܠܡܥܪܩ ܠܬܪܫܝܫ ܡܢ ܩܕܡ ܡܪܝܐ. ܘܢܚܬ ܠܝܘܦܐ ܘܐܫܟܚ ܐܠܦܐ ܕܐܙܠܐ ܠܬܪܫܝܫ. ܘܝܗܒ ܐܓܪܐ ܘܢܚܬ ܠܗ ܠܡܐܙܠ ܥܡܗܘܢ ܠܬܪܫܝܫ ܡܢ ܩܕܡ ܡܪܝܐ. [4] ܘܡܪܝܐ ܐܪܡܝ ܪܘܚܐ ܪܒܬܐ ܒܝܡܐ ܘܗܘܐ ܡܥܠܥܠܐ ܪܒܐ ܒܝܡܐ. ܘܐܠܦܐ ܡܬܚܫܒܐ ܗܘܬ ܠܡܬܬܒܪܘ ܀ [5] ܘܕܚܠܘ ܡܠܚܐ ܘܩܥܘ ܐܢܫ ܠܘܬ ܐܠܗܗ. ܘܫܕܘ ܡܐܢܐ ܡܢ ܐܠܦܐ ܒܝܡܐ ܕܢܩܠܘܢ ܡܢܗܘܢ. ܝܘܢܢ ܕܝܢ ܢܚܬ ܠܗ ܠܫܘܠܝܗ ܕܐܠܦܐ ܘܕܡܟ ܀ [6] ܘܩܪܒ ܠܘܬܗ ܪܒ ܡܠܚܐ ܘܐܡܪ ܠܗ. ܡܢܐ ܕܡܟ ܐܢܬ ܩܘܡ ܩܪܝ ܠܐܠܗܟ ܗܟܢ ܢܦܨܝܢ ܐܠܗܐ ܘܠܐ ܢܐܒܕ ܀ [7] ܘܐܡܪ ܓܒܪ ܠܚܒܪܗ. ܬܘ ܢܪܡܐ ܦܨܐ. ܘܢܕܥ ܒܡܛܠ ܡܢ ܗܕܐ ܒܝܫܬܐ ܥܠܝܢ. ܘܐܪܡܝܘ ܦܨܐ ܘܢܦܠ ܦܨܐ ܥܠ ܝܘܢܢ ܀ [8] ܘܐܡܪܘ ܠܗ. ܚܘܝܢ ܒܡܛܠ ܡܢ ܗܕܐ ܒܝܫܬܐ ܐܬܬ ܥܠܝܢ. ܡܢܐ ܥܒܕܟ. ܘܡܢ ܐܝܟܐ ܐܬܝܬ. ܘܐܝܕܐ ܗܝ ܐܪܥܟ. ܘܡܢ ܐܝܕܐ ܐܡܬܐ ܐܢܬ ܀ [9] ܐܡܪ ܠܗܘܢ ܝܘܢܢ ܥܒܪܝܐ ܐܢܐ. ܘܠܡܪܝܐ ܐܠܗܐ ܕܫܡܝܐ ܕܚܠܢܐ ܕܥܒܕ ܝܡܐ ܘܝܒܫܐ ܀ [10] ܘܕܚܠܘ ܓܒܪܐ ܕܚܠܬܐ ܪܒܬܐ ܘܐܡܪܘ ܠܗ.

ܡܢܝܐ ܠܟܝܬ ܡܠܟܐ ܕܝܗܒ ܐܠܗܐ ܗܘܢ ܕܡܢ ܩܕܡ ܡܠܟܐ ܠܟܘܢ ܀ 11 ܘܐܡܪ
ܕܢܝܐܝܠ ܠܐܦܣܪ ܠܗ ܡܢܝܐ ܠܒܝܬ ܠܗ ܘܠܗܠܝܢ ܡܢܝܐ ܡܢܝ ܡܠܟܐ ܕܢܣܝܐ ܗܘ
ܐܢܐ ܘܥܒܕܝܟ ܠܐܠܗ ܀ 12 ܐܡܪ ܠܗܘܢ ܢܣܝ. ܗܘܠܝܠܢ ܘܐܪܒܥܝܢ
ܒܝܘܡܐ. ܘܠܝܠܐ ܢܣܝܐ ܡܢܗܘܢ ܡܠܟܐ ܕܗܘܢ ܐܢܐ ܕܗܘܢܐ ܡܫܩܠܐ ܙܥܐ ܡܢܗܘܢ
5 ܗܘ ܗܘܐ ܠܟܠܗܘܢ ܀ 13 ܘܐܬܒܩܝܘ ܐܠܗܐ ܗܘܢ ܕܝܗܒܘܢ ܠܚܟܡܬܐ ܘܠܐ
ܐܡܟܝܢ. ܡܠܟܐ ܕܢܝܐ ܐܢܐ ܗܘܐ ܘܡܢܗܪܝܢ ܠܟܠܗܘܢ ܀ 14 ܘܡܪܘ ܠܡܠܟܐ
ܘܐܡܪܘ. ܐܝܢ ܡܠܟܐ ܠܐ ܢܐܡܪ ܒܠܫܢܗ ܕܝܗܒܐ ܗܘܢܐ ܘܠܐ ܢܫܬܒܩ ܠܟܠܝܢ ܕܡܢܐ
ܗܘܝܐ ܡܠܟܐ ܕܐܝܠܝܢ ܗܘ ܡܠܟܐ ܘܐܝܬ ܕܝܗܒܐ ܐܝܠܝܢ ܠܟܝܬ ܐܝܠܝܢ ܀ 15 ܘܡܟܠܗܘܢ
ܠܟܘܠܝ ܘܫܪܝܘܢ ܒܟܢܫܐ. ܘܐܬܬܠܝܢ ܡܢܝܐ ܡܢ ܡܫܬܟܠܗܘܢ ܀
10 ܘܢܟܠܐ ܐܠܗܐ ܗܘܢ ܕܝܗܒܐ ܙܥܘܪܐ ܡܢ ܩܕܡ ܡܠܟܐ ܘܕܥܬܐ ܕܝܢܐ ܠܡܠܟܐ 16
ܘܠܝܪܘ ܠܝܪܐ ܀

Chapter II.

1 ܘܗܝܡܢ ܡܠܟܐ ܠܟܠܐ ܪܒܐ ܘܠܟܠܗܘܢ ܠܥܒܕܘܗܝ. ܘܗܘܐ ܫܬܐ ܚܡܪܐ ܒܠܟܠܗܘܢ
ܕܟܠܐ ܠܟܠܐ ܐܫܬܡܥܢܝ ܘܠܟܠܐ ܠܟܠܟܘܢ ܀ 2 ܘܫܠܚ ܫܘܠܝ ܡܢ ܩܕܡ ܡܠܟܐ
ܠܗܘܢ ܡܢ ܡܢܟܘܢ ܕܠܟܠܐ ܘܐܡܪ ܀ 3 ܡܢܝܐ ܠܡܠܟܐ ܒܟܠܗܘܢ ܘܟܠܝܢ.
15 ܘܡܢ ܒܢܝܗ ܕܗܘܢܐ ܢܗܘܐ ܘܡܫܟܠܐ ܒܟܠܗ ܀ 4 ܘܐܬܦܢܝܬܠܗ ܒܟܘܡܟܐ
ܒܟܝܢܗ ܕܡܢܝܐ ܘܠܗܘܐ ܢܦܩܠܗ. ܒܟܠܗܘܢ ܡܫܬܟܠܗ ܘܢܦܟܠܗ ܠܟܠܗ
ܒܠܟܘ ܀ 5 ܐܢܐ ܕܝܢ ܐܡܪܬ ܕܐܬܦܢܝܬ ܡܢ ܩܕܡ ܒܥܠܕܒܒܝ. ܡܢܝܢܐ ܡܟܘܢܝܢ

ܐܢܐ ܠܚܒܝܫܐ ܗܝܟܠܘܟ ܩܕܝܫܐ ܀ [6] ܚܕܪܘܠܝ ܡܝܐ ܗܕܟܐ ܠܢܦܫܐ . ܘܬܗܘܡܐ
ܚܕܪܠܝ . ܘܣܘܦܐ ܕܝܡܐ ܐܣܝܪܐ ܪܫܝ ܀ [7] ܘܠܫܬܐܣܬܗܘܢ ܕܛܘܪ̈ܐ ܢܚܬܠܝ .
ܘܐܪܥܐ ܐܣܝܪܬ ܫܘܟܪ̈ܝܗ ܩܐܦ̈ܝ ܠܥܠܡ . ܘܐܣܩܬ ܚܝ̈ܝ ܡܢ ܚܒܠܐ ܡܪܝܐ
ܐܠܗܝ ܀ [8] ܟܕ ܐܬܡܚܡܛ ܢܦܫܝ ܠܡܪܝܐ ܐܬܕܟܪܬ . ܘܨܠܘܬܝ ܩܪܝܒܐ ܠܘܬܘܟ
ܠܗܝܟܠܘܟ ܩܕܝܫܐ ܀ [9] ܗ̇ܢܝ ܕܢܛܪܝ ܕܓܠܘܬܐ ܣܪܝܩܘܬܐ ܡܪܚܡܢܘܬܗܘܢ
ܫܒܩܝ ܀ [10] ܐܢܐ ܕܝܢ ܒܩܠܐ ܕܬܘܕܝܬܐ ܐܕܒܚ ܠܘܟ . ܘܡܕܝܪ ܕܢܕܪܝ ܐܫܠܡ
ܦܘܪܩܢܐ ܠܡܪܝܐ ܀ [11] ܘܐܡܪ ܡܪܝܐ ܠܢܘܢܐ ܘܦܠܛܗ ܠܝܘܢܢ ܠܝܒܫܐ ܀

Chapter III.

[1] ܘܗܘܐ ܦܬܓܡܗ ܕܡܪܝܐ ܥܠ ܝܘܢܢ ܕܬܪܬܝܢ ܐܦ̈ܝܢ ܠܡܐܡܪ ܀
[2] ܩܘܡ ܙܠ ܠܢܝܢܘܐ ܡܕܝܢܬܐ ܪܒܬܐ ܘܐܟܪܙ ܒܓܘܗ ܟܪܘܙܘܬܐ ܕܐܡܪܢ ܐܢܐ ܠܘܟ ܀
[3] ܘܩܡ ܝܘܢܢ ܘܐܙܠ ܠܢܝܢܘܐ ܐܝܟ ܡܠܬܗ ܕܡܪܝܐ ܘܢܝܢܘܐ ܡܕܝܢܬܐ ܗܘܬ
ܪܒܬܐ ܠܐܠܗܐ ܡܪܕܐ ܕܬܠܬܐ ܝܘܡ̈ܝܢ ܀ [4] ܘܫܪܝ ܝܘܢܢ ܠܡܥܠ ܠܢܝܢܘܐ
ܡܪܕܐ ܝܘܡܐ ܚܕ ܘܐܟܪܙ ܘܐܡܪ . ܥܕܟܐ ܐܪܒܥܝܢ ܝܘܡ̈ܝܢ ܢܝܢܘܐ ܡܬܗܦܟܐ ܀
[5] ܘܗܝܡܢܘ ܐܢܫ̈ܐ ܕܢܝܢܘܐ ܒܐܠܗܐ ܘܩܪܘ ܨܘܡܐ ܘܠܒܫܘ ܣܩ̈ܐ ܡܢ
ܪܘܪܒ̈ܢܝܗܘܢ ܘܥܕܡܐ ܠܙܥܘܪ̈ܝܗܘܢ ܀ [6] ܘܡܛܐ ܡܠܬܐ ܠܡܠܟܐ ܕܢܝܢܘܐ ܘܩܡ
ܡܢ ܟܘܪܣܝܗ ܘܫܩܠܗ ܬܓܗ ܡܢܗ . ܘܠܒܫ ܣܩܐ ܘܝܬܒ ܥܠ ܩܛܡܐ ܀
[7] ܘܐܟܪܙ ܘܐܡܪܗ ܒܢܝܢܘܐ . ܡܢ ܦܘܩܕܢܐ ܕܡܠܟܐ ܘܪܘܪܒ̈ܢܘܗܝ ܠܒܢ̈ܝܢܫܐ

ܘܒܥܝܪܐ ܬܘܪܐ ܘܥܢܐ ܠܐ ܢܛܥܡܘܢ ܡܕܡ ܘܠܐ ܢܪܥܘܢ ܐܦܠܐ ܡܝ̈ܐ ܢܫܬܘܢ ܀ 8 ܐܠܐ
ܢܬܟܣܘܢ ܣ̈ܩܐ ܒܢܝ̈ܢܫܐ ܘܒܥܝܪܐ. ܘܢܩܪܘܢ ܠܐܠܗܐ ܒܚܝܠܐ ܘܢܬܘܒܘܢ ܐܢܫ
ܡܢ ܐܘܪܚܗ ܒܝܫܬܐ ܘܡܢ ܚܛܘܦܝܐ ܕܐܝܬ ܒܐܝܕܝܗܘܢ ܀ 9 ܡܢ ܝܕܥ ܐܢ
ܡܬܬܘܝܐ ܐܠܗܐ ܘܡܬܪܚܡ ܥܠܝܢ ܘܡܗܦܟ ܡܢܢ ܚܡܬܐ ܕܪܘܓܙܗ ܘܠܐ ܢܐܒܕ ܀
10 ܘܚܙܐ ܐܠܗܐ ܥܒܕܝܗܘܢ ܕܦܢܘ ܡܢ ܐܘܪܚܬܗܘܢ ܒܝܫܬܐ ܘܐܬܘܝ ܥܠܝܗܘܢ
ܚܡܬܐ ܕܪܘܓܙܗ ܘܠܐ ܐܘܒܕ ܐܢܘܢ ܀

Chapter IV.

1 ܘܒܐܫ ܠܝܘܢܢ ܒܝܫܬܐ ܪܒܬܐ ܘܟܪܬ ܠܗ ܛܒ ܀ 2 ܘܨܠܝ ܩܕܡ
ܡܪܝܐ ܘܐܡܪ ܐܘ ܡܪܝܐ ܠܐ ܗܘܐ ܗܢܐ ܡܠܬܝ ܟܕ ܐܢܐ ܒܐܬܪܝ ܘܡܛܠ ܗܢܐ
ܩܕܡܬ ܗܘܝܬ ܠܡܥܪܩ ܠܬܪܫܝܫ ܝܕܥ ܗܘܝܬ ܓܝܪ ܕܐܠܗܐ ܐܢܬ ܡܪܚܡܢܐ
ܘܡܪܚܡܢܐ ܘܚܢܢܐ ܢܓܝܪ ܘܣܓܝܐܐ ܛܝܒܘܬܟ ܘܡܬܘܐ ܐܢܬ ܒܝܫܬܐ ܀
3 ܡܟܝܠ ܡܪܝ ܣܒ ܢܦܫܝ ܡܢܝ ܡܛܠ ܕܦܩܚ ܠܝ ܠܡܡܬ ܛܒ ܡܢ
ܕܐܚܐ ܀ 4 ܘܐܡܪ ܠܗ ܡܪܝܐ. ܛܒ ܟܪܬ ܠܟ ܀ 5 ܘܢܦܩ ܝܘܢܢ ܡܢ
ܡܕܝܢܬܐ ܘܝܬܒ ܠܗ ܡܕܢܚܗ ܕܡܕܝܢܬܐ ܘܥܒܕ ܠܗ ܡܛܠܬܐ ܬܡܢ
ܘܝܬܒ ܬܚܘܬܗ ܒܛܠܠܐ ܕܢܚܙܐ ܡܢܐ ܢܗܘܐ ܠܗ ܠܡܕܝܢܬܐ ܀ 6 ܘܦܩܕ
ܡܪܝܐ ܐܠܗܐ ܠܩܪܥܐ ܕܩܪܐ ܘܣܠܩ ܘܣܠܩ ܠܥܠ ܡܢ ܝܘܢܢ. ܘܗܘܐ ܛܠܠܐ
ܥܠ ܪܝܫܗ. ܘܐܪܘܚ ܠܗ ܡܢ ܒܝܫܬܗ. ܘܚܕܝ ܝܘܢܢ ܒܗ ܒܩܪܥܐ ܕܩܪܐ

ܚܕܘܬܐ ܪܒܬܐ ܀ 7 ܘܠܝܘܡܐ ܐܚܪܢܐ ܦܩܕ ܡܪܝܐ ܐܠܗܐ ܠܬܘܠܥܬܐ ܒܡܦܩܬ̈
ܨܦܪܐ . ܘܡܚܬܗ ܠܫܪܘܐ ܕܩܪܐ ܘܝܒܫܬܗ ܀ 8 ܘܟܕ ܕܢܚ ܫܡܫܐ ܦܩܕ
ܡܪܝܐ ܐܠܗܐ ܠܪܘܚܐ ܕܫܘܒܐ ܘܐܘܒܫܬܗ ܠܫܪܘܐ . ܘܡܚܬ ܫܡܫܐ ܒܪܝܫܗ
ܕܝܘܢܢ . ܘܐܬܢܓܕ ܘܫܐܠ ܡܘܬܐ ܠܢܦܫܗ ܘܐܡܪ . ܛܒܐ ܕܐܡܘܬ ܡܪܝܐ
ܠܡܫܒܩ ܢܦܫ ܡܛܠ ܡܛܠ ܕܠܐ ܗܘܝܬ ܛܒ ܐܢܐ ܡܢ ܐܒܗܬ̈ ܀ 9 ܘܐܡܪ
ܡܪܝܐ ܐܠܗܐ ܠܝܘܢܢ . ܛܒ ܚܡܬ ܠܟ ܥܠ ܫܪܘܐ ܕܩܪܐ . ܘܐܡܪ ܝܘܢܢ .
ܛܒ ܚܡܬ ܠܝ ܚܡܬܐ ܠܡܘܬܐ ܀ 10 ܐܡܪ ܠܗ ܡܪܝܐ . ܐܢܬ ܚܣܬ ܥܠ
ܫܪܘܐ ܕܩܪܐ ܕܠܐ ܠܐܝܬ ܒܗ ܘܠܐ ܪܒܝܬܝܗܝ ܕܒܪ ܠܠܝܐ ܗܘܐ ܘܒܪ ܠܠܝܐ
ܝܒܫ ܀ 11 ܐܢܐ ܕܝܢ ܠܐ ܐܚܘܣ ܥܠ ܢܝܢܘܐ ܡܕܝܢܬܐ ܪܒܬܐ . ܕܐܝܬ ܒܗ ܣܓܝ
ܡܢ ܬܪܬܥܣܪܐ ܪܒܘ ܒܢܝܢܫܐ ܕܠܐ ܝܕܥܝܢ ܒܝܢ ܝܡܝܢܗܘܢ ܠܣܡܠܗܘܢ
ܘܒܥܝܪܐ ܣܓܝܐܐ ܀

THE PROPHECY OF MALACHI.

Chapter I.

[1] ܚܙܘܐ ܕܦܬܓܡܘܗܝ ܕܡܪܝܐ ܥܠ ܐܝܣܪܝܠ ܒܝܕ ܡܠܐܟܝ ܀ [2] ܪܚܡܠܘܟܘܢ
ܐܡܪ ܡܪܝܐ ܘܐܡܪܝܢ ܐܢܬܘܢ ܒܡܢܐ ܪܚܡܠܘܟ . ܕܠܡܢܐ ܥܣܘ ܠܐ ܗܘܐ ܐܚܘܢܗ
ܕܝܥܩܘܒ ܐܡܪ ܡܪܝܐ . ܘܪܚܡܠܝ ܠܝܥܩܘܒ ܘܠܥܣܘ ܣܢܝܠܝ ܀ [3] ܕܪܝܠܝ
ܛܘܪܘܗܝ ܠܚܪܒܐ ܘܝܪܬܘܬܗ ܠܬܢܝܢܐ ܕܡܕܒܪܐ ܀ [4] ܐܢ ܐܡܪܝ ܐܕܘܡܝܐ .
ܕܡܣܟܢܠܢ ܢܗܦܟܝ ܢܒܢܐ ܚܪܒܬܐ . ܗܕܟܐ ܐܡܪ ܡܪܝܐ . ܗܢܘܢ ܢܒܢܝ ܘܐܢܐ
ܐܣܬܘܦ . ܘܩܪܝ ܐܠܗܘܢ ܬܚܘܡܐ ܕܚܛܝܬܐ . ܘܥܡܐ ܕܪܓܝܙ ܥܠܝܗܘܢ ܡܪܝܐ
ܠܥܠܡ ܀ [5] ܘܥܝܢܝܟܘܢ ܒܚܙܝ . ܐܢܬܘܢ ܕܝ ܐܡܪܝܬܘܢ . ܪܒܐ ܡܪܝܐ ܠܥܠ
ܡܢ ܬܚܘܡܐ ܕܐܝܣܪܝܠ ܀ [6] ܒܪܐ ܡܝܩܪ ܠܒܒܘܗܝ ܘܥܒܕܐ ܠܡܪܗ . ܐܢ ܐܒܐ
ܐܢܐ ܐܝܟܐ ܕܡܝܩܪܝܢ ܐܢܬܘܢ ܠܝ . ܘܐܢ ܡܪܐ ܐܢܐ ܐܝܟܐ ܕܕܚܠܬܝ ܐܢܬܘܢ ܡܢܝ .
ܐܡܪ ܡܪܝܐ ܚܝܠܬܢܐ ܠܟܘܢ ܟܗܢܐ ܕܒܣܪܝܢ ܐܢܬܘܢ ܫܡܝ . ܘܐܢ ܐܡܪܝܢ ܐܢܬܘܢ .
ܒܡܢܐ ܐܝܟ ܫܡܘܟ ܀ [7] ܥܠ ܕܡܩܪܒܝܢ ܐܢܬܘܢ ܥܠ ܡܕܒܚܝ ܠܚܡܐ ܛܡܐܐ .
ܘܐܢ ܐܡܪܝܢ ܐܢܬܘܢ ܒܡܢܐ ܛܡܐܠܘܟ . ܒܐܡܪܝܢ ܐܢܬܘܢ ܕܫܝܛ ܗܘ ܦܬܘܪܗ
ܕܡܪܝܐ ܀ [8] ܘܕܡܩܪܒܝܢ ܐܢܬܘܢ ܥܘܝܪܐ ܠܡܕܒܚܐ ܕܠܕܒܚܐ ܠܐ ܒܝܫ .
ܘܕܡܩܪܒܝܢ ܐܢܬܘܢ ܚܓܝܪܐ ܘܟܪܝܗܐ ܕܠܕܒܚܐ ܠܐ ܒܝܫ . ܩܪܒܘܗܝ ܠܐ
ܠܚܟܝܡܘܟ ܕܠܡܐ ܪܐܙܐ ܠܘܟ ܐܘ ܢܣܒ ܦܐܬܘܟ ܐܡܪ ܡܪܝܐ ܚܝܠܬܢܐ ܀

[9] ܡܟܝܠ ܒܥܘ ܩܕܡ ܡܪܝܐ. ܘܢܪܚܡ ܥܠܝܢ. ܕܡܢ ܐܝܕܝܟܘܢ ܗܘܬ ܗܕܐ ܠܐ ܐܣܒ ܒܐܦܝܟܘܢ ܐܡܪ ܡܪܝܐ ܚܝܠܬܢܐ ܀ [10] ܡܢܘ ܐܦ ܒܟܘܢ ܕܢܐܚܘܕ ܬܪܥܐ. ܠܐ ܬܢܗܪܘܢ ܥܠ ܡܕܒܚܝ ܡܓܢ. ܠܐ ܨܒܐ ܐܢܐ ܒܟܘܢ ܐܡܪ ܡܪܝܐ ܚܝܠܬܢܐ. ܘܩܘܪܒܢܐ ܠܐ ܐܣܒ ܡܢ ܐܝܕܝܟܘܢ ܀ [11] ܡܛܠ ܕܡܢ ܡܕܢܚܘܗܝ ܕܫܡܫܐ ܘܥܕܡܐ ܠܡܥܪܒܘܗܝ ܪܒ ܗܘ ܫܡܝ ܒܥܡܡܐ. ܘܒܟܠ ܐܬܪ ܡܩܛܪܝܢ ܒܣܡܐ. ܘܡܩܪܒܝܢ ܠܫܡܝ ܩܘܪܒܢܐ ܕܟܝܐ. ܡܛܠ ܕܪܒ ܗܘ ܫܡܝ ܒܥܡܡܐ ܐܡܪ ܡܪܝܐ ܚܝܠܬܢܐ ܀ [12] ܘܐܢܬܘܢ ܡܛܢܦܝܢ ܐܢܬܘܢ ܠܗ ܟܕ ܐܡܪܝܢ ܐܢܬܘܢ. ܕܦܬܘܪܗ ܕܡܪܝܐ ܡܛܢܦ ܗܘ. ܘܫܝܛܝܢ ܐܢܬܘܢ ܡܐܟܘܠܬܗ ܀ [13] ܘܐܡܪܝܢ ܐܢܬܘܢ. ܗܕܐ ܡܢ ܕܥܡܠܐ ܗܘ. ܘܢܦܚܬܘܢ ܒܗ ܐܡܪ ܡܪܝܐ ܚܝܠܬܢܐ. ܘܡܝܬܝܢ ܐܢܬܘܢ ܡܢ ܚܛܘܦܝܐ ܩܘܪܒܢܐ ܚܓܝܪܐ ܘܟܪܝܗܐ. ܠܐ ܡܩܒܠܢܐ ܠܗܘܢ ܡܢ ܐܝܕܝܟܘܢ ܐܡܪ ܡܪܝܐ ܚܝܠܬܢܐ ܀ [14] ܘܠܝܛ ܡܢ ܕܐܝܬ ܠܗ ܒܥܢܗ ܕܟܪܐ. ܘܢܕܪ ܘܡܕܒܚ ܕܚܒܝܠܗ ܠܡܪܝܐ. ܡܛܠ ܕܡܠܟܐ ܐܢܐ ܪܒܐ ܐܡܪ ܡܪܝܐ ܚܝܠܬܢܐ ܘܫܡܝ ܕܚܝܠ ܒܥܡܡܐ ܀

Chapter II.

[1] ܡܟܝܠ ܦܘܩܕܢܐ ܗܢܐ ܠܟܘܢ ܗܘ ܟܗܢܐ ܀ [2] ܐܢ ܠܐ ܬܫܡܥܘܢ ܘܐܢ ܠܐ ܬܣܝܡܘܢ ܒܠܒܟܘܢ ܠܡܬܠ ܫܘܒܚܐ ܠܫܡܝ. ܐܡܪ ܡܪܝܐ ܚܝܠܬܢܐ. ܐܫܕܪ ܒܟܘܢ ܠܘܛܬܐ ܘܐܠܘܛ ܒܘܪܟܬܟܘܢ ܡܛܠ ܕܠܐ ܣܡܬܘܢ ܐܢܬܘܢ ܒܠܒܟܘܢ ܀

[3] ܗܐ ܝܗܒ ܐܢܐ ܡܘܗܒܬܐ ܕܐܪܥܐ. ܘܐܪܙܐ ܦܪܫܐ ܥܠ ܐܦܝܟܘܢ. ܘܦܪܫܐ ܥܠ ܟܘܪܣܝܟܘܢ. ܘܐܣܬܒܥܘܢ ܒܗ ܀ [4] ܘܬܘܕܘܢ ܕܬܚܘܬ ܟܢܦܝ ܦܘܫܝܢܐ ܗܘܝܐ. ܕܬܗܘܐ ܕܚܫܝܫ ܒܟܠ ܟܠܢ ܐܡܪ ܡܪܝܐ ܫܠܝܚܐ ܀ [5] ܡܛܠ ܗܘܐ ܟܠܗ. ܚܝܐ ܘܡܟܝܟܐ ܢܗܘܘܢ ܐܝܟ ܟܗ ܕܫܠܚܐ ܕܒܠ ܡܠܬ ܘܡܢ ܩܕܡ ܫܡܥ ܐܢܐ ܗܘܐ ܀ [6] ܢܦܫܐ ܕܦܘܩܕܢܐ ܗܘܐ ܒܦܘܡܗ. ܘܟܠܐ ܠܐ ܐܫܬܒܩ ܒܫܩܘܬܗ. ܒܡܟܝܟܐ ܘܒܠܒܘܫܝܬܐ ܗܠܟ ܥܡܗ. ܘܫܝܢܐ ܐܗܦܟ ܡܢ ܟܠܗ ܀ [7] ܡܢܗܠ ܕܫܩܠܗ ܕܒܗ ܢܗܦܟ ܚܝܠܐ. ܘܢܦܫܐ ܡܠܒܫ ܡܢ ܦܘܡܗ ܡܢܗܠ ܕܡܠܝܢܗ ܗܘ ܕܡܪܝܐ ܫܠܝܚܐ ܀ [8] ܐܝܟܢ ܕܗܘ ܫܡܫܗ ܩܡ ܐܘܪܚܐ. ܘܐܣܬܒܥܘ ܒܚܝܐ ܡܢ ܢܦܫܐ. ܘܫܒܚܘ ܡܫܝܚܐ ܕܟܠܗ ܐܡܪ ܡܪܝܐ ܫܠܝܚܐ ܀ [9] ܐܦ ܐܢܐ ܡܫܒܚܢܐ ܒܫܡܝܢ ܘܡܫܒܚܢܐ ܒܟܠ ܟܠܢ. ܕܠܐ ܠܗܘܢ ܐܘܪܚܐ. ܘܢܫܒܚܘܢ ܩܘܠܐ ܒܢܦܫܐ ܀ [10] ܕܡܢܐ ܠܐ ܗܘܐ ܚܕ ܐܚܐ ܒܠܒܝ. ܐܘ ܠܐ ܗܘܐ ܚܕ ܟܗܢܐ ܒܪܝ. ܒܡܠܐ ܡܕܒܚܢܐ ܚܢܢ ܒܐܚܘܗܝ ܘܡܬܬܢܝܚ ܚܝܠ ܡܠܟܐ ܕܐܒܗܬܐ ܀ [11] ܕܝܠܟ ܚܘܒܐ ܘܬܫܒܘܚܬܐ ܐܠܗܘܬ ܒܐܦܪܝܐܠ ܘܒܐܘܪܫܠܡ. ܡܢܗܠ ܕܢܦܩ ܚܘܒܐ ܩܕܝܫܗ ܘܡܪܝܐ ܫܠܝܚܐ. ܘܪܚܡ ܘܦܠܚ ܠܐܠܗܐ ܠܒܪܝܬܐ ܀ [12] ܠܒܝ ܡܪܝܐ ܟܠܗܪܐ ܕܢܠܒܝ ܗܘܐ. ܘܟܠܗ ܘܟܠܗܘܢ ܒܪܗ ܡܢ ܡܫܒܚܢܗ ܕܡܠܟܘܬ. ܘܠܐ ܢܗܘܐ ܒܗ ܕܡܟܪܟ ܦܘܪܩܢܐ ܒܡܪܝܐ ܫܠܝܚܐ ܀ [13] ܘܗܘܐ ܐܝܬܐ ܕܟܝܟܘܢ. ܒܫܡܗ ܕܡܫܒܚܐ ܒܫܡܗ ܕܡܪܝܐ. ܘܫܒܚܐ ܘܬܘܕܝܬܐ. ܡܢܗܠ ܕܠܐ ܡܫܬܘܝܐ ܟܠ ܦܘܪܥܢܘܬܟܘܢ ܘܠܐ ܡܫܒܚܠ ܒܗ ܒܝܫܢܐ ܡܢ ܐܦܝܟܘܢ ܀ [14] ܘܠܐ ܐܡܪܝܢ ܐܠܗܘܢ. ܟܠ ܡܪܢܐ.

ܥܠ ܕܐܣܗܕ ܡܪܝܐ ܒܝܢܘܟ ܠܐܢܬܬ ܛܠܝܘܬܘܟ. ܕܐܢܬ ܕܓܠܠ ܒܗ ܘܗܝ
ܗܡܟܦܬܘܟ ܘܐܢܬܬ ܩܝܡܘܟ ܀ [15] ܘܠܡܐ ܠܐ ܗܘܐ ܚܕ ܥܒܕ ܘܫܪܟܐ ܕܪ̈ܘܚܐ
ܕܝܠܗ ܗܘ . ܚܕ ܒܥܐ ܙܪܥܐ ܡܢ ܐܠܗܐ . ܐܢܛܪܘ ܒܪܘܚܘܟܘܢ ܘܐܢܫ ܒܐܢܬܬ
ܛܠܝܘܬܗ ܠܐ ܢܓܕܠ ܀ [16] ܐܡܪ ܡܪܝܐ ܚܝܠܬܢܐ ܐܠܗܐ ܕܐܝܣܪܐܝܠ . ܘܡܕܠܐ
ܡܫܪܝܬܗ ܠܐ ܒܥܝܐ ܐܡܪ ܡܪܝܐ ܚܝܠܬܢܐ . ܐܢܛܪܘ ܒܪܘܚܘܟܘܢ ܘܠܐ ܓܕܠܝܬܘܢ ܀
[17] ܐܠܐܝܬܘܢ ܠܡܪܝܐ ܒܡܠܘܟܘܢ . ܘܐܢ ܐܡܪܝܬ ܐܝܬܘܢ ܒܡܢܐ ܐܠܐܝܬܠܗ .
ܟܕܐܡܪܝܬ ܐܝܬܘܢ ܕܟܠ ܕܥܒܕ ܕܒܝܫ ܫܦܝܪ ܒܥܝܢܐ ܕܡܪܝܐ . ܘܒܗܘܢ ܗܘ
ܪܥܐ ܘܐܢ ܠܐ ܐܝܟܐ ܐܠܗܐ ܕܕܝܢܐ ܀

Chapter III.

[1] ܗܐ ܐܢܐ ܡܫܕܪܢ ܐܢܐ ܡܠܐܟܝ . ܘܠܡܦܐ ܐܘܪܚܐ ܩܕܡܝ . ܘܡܢ ܫܠܝܐ ܒܐܬܐ
ܠܗܝܟܠܗ ܕܡܪܝܐ ܕܡܒܥܝ ܐܝܬܘܢ ܠܗ . ܘܡܠܐܟܐ ܕܩܝܡܐ ܕܪܓܝܒܝ ܐܝܬܘܢ
ܒܗ . ܗܐ ܐܬܐ ܐܡܪ ܡܪܝܐ ܚܝܠܬܢܐ ܀ [2] ܡܢܘ ܡܣܝܒܪ ܝܘܡܐ ܕܐܬܝܐ ܗܘ ܐܘ
ܡܢܘ ܡܩܝܡ ܒܡܚܙܝܬܗ ܐܡܬܝ ܕܡܒܝܢ . ܡܛܠ ܕܐܝܟ ܢܘܪܐ ܗܝ ܕܨܪܦܐ ܘܐܝܟ
ܒܨܪܦܬܐ ܕܡܚܘܪܐ ܀ [3] ܘܝܬܒ ܠܡܨܪܦ ܘܠܡܕܟܝܘ ܐܝܟ ܣܐܡܐ . ܘܡܕܟܐ
ܠܒܢܘܗܝ ܕܠܘܝ ܘܡܨܪܦ ܐܢܝ ܐܝܟ ܕܗܒܐ ܘܐܝܟ ܣܐܡܐ . ܘܗܘܘ ܡܩܪܒܝܢ
ܩܘܪܒܢܐ ܠܡܪܝܐ ܒܙܕܝܩܘܬܐ ܀ [4] ܘܒܣܡ ܠܡܪܝܐ ܩܘܪܒܢܐ ܕܝܗܘܕܐ
ܘܐܘܪܫܠܡ ܐܝܟ ܝܘܡܬ̈ܐ ܕܡܢ ܥܠܡ . ܘܐܝܟ ܫ̈ܢܝܐ ܕܡܢ ܩܕܡ ܀

[5] ܘܐܬܩܪܒ ܠܘܬܟܘܢ ܒܕܝܢܐ . ܘܐܗܘܐ ܣܗܕܐ ܡܣܪܗܒܐ ܒܚܪ̈ܫܐ ܘܒܓܝ̈ܪܐ
ܘܒܐܝܠܝܢ ܕܝܡܝܢ ܒܕܓܠܘܬܐ . ܘܒܐܝܠܝܢ ܕܥܠܨܝܢ ܐܓܪܐ ܕܐܓܝܪܐ .
ܘܕܥܒܕܐ ܘܝܬܡ̈ܐ ܘܐܪ̈ܡܠܬܐ . ܘܨܠܝܢ ܟܠ [illegible] . ܘܠܐ
ܕܚܠܘ ܡܢܝ . ܐܡܪ ܡܪܝܐ ܚܝܠܬܢܐ ܀ [6] ܡܛܠ ܕܐܢܐ ܐܢܐ ܡܪܝܐ ܘܠܐ
ܐܫܬܢܝܬ . ܘܐܢܬܘܢ ܒܢ̈ܝ ܝܥܩܘܒ ܠܐ ܒܨܪܬܘܢ ܡܢ ܚܘ̈ܒܝܟܘܢ ܀ [7] ܡܢ
ܝܘܡ̈ܝ ܐܒܗ̈ܝܟܘܢ ܣܛܝܬܘܢ ܡܢ ܦܘ̈ܩܕܢܝ . ܘܠܐ ܢܛܪܬܘܢ ܐܢܘܢ . ܐܬܦܢܘ
ܠܘܬܝ ܘܐܬܦܢܐ ܠܘܬܟܘܢ ܐܡܪ ܡܪܝܐ ܚܝܠܬܢܐ ܀ [8] ܘܐܢ ܐܡܪܝܢ ܐܢܬܘܢ
ܒܡܢܐ ܢܬܦܢܐ . ܢܛܠܘܡ ܓܒܪܐ ܠܐܠܗܐ . ܐܝܟ ܕܐܢܬܘܢ ܛܠܡܝܢ ܐܢܬܘܢ
ܠܝ . ܘܐܢ ܐܡܪܝܢ ܐܢܬܘܢ ܒܡܢܐ ܛܠܡܢܝܟ . ܒܡܥܣܪ̈ܐ ܘܒܦܪ̈ܫܘܬܐ ܀
[9] ܒܠܘ̈ܛܬܐ ܡܬܠܛܝܢ ܐܢܬܘܢ ܘܠܝ ܛܠܡܝܢ ܐܢܬܘܢ ܀ [10] ܟܠܗ ܥܡܐ
ܐܝܬܘ ܡܥܣܪ̈ܐ ܠܐܘܨܪ̈ܝ . ܘܢܗܘܐ ܡܐܟܘܠܬܐ ܒܒܝܬܝ . ܘܒܩܘܢܝ ܒܗܕܐ ܐܡܪ
ܡܪܝܐ ܚܝܠܬܢܐ ܘܐܦܬܚ ܠܟܘܢ ܟܘ̈ܝܐ ܕܫܡܝܐ ܘܐܫܘܕ ܠܟܘܢ ܒܘܪܟܬܐ . ܥܕܡܐ
ܕܬܐܡܪܘܢ . ܣܦܩ ܀ [11] ܘܐܓܥܪ ܒܐܟܠܐ ܕܠܐ ܢܚܒܠ ܦܐܪ̈ܐ ܕܐܪܥܐ . ܘܠܐ ܬܫܟܠ
ܠܟܘܢ ܐܦܠܐ ܚܕܐ ܓܦܬܐ ܒܚܩܠܐ ܐܡܪ ܡܪܝܐ ܚܝܠܬܢܐ ܀ [12] ܘܢܛܘܒܘܢܟܘܢ
ܟܠܗܘܢ ܥܡ̈ܡܐ ܡܛܠ ܕܬܗܘܘܢ ܐܪܥܐ ܕܨܒܝܢܐ ܐܡܪ ܡܪܝܐ ܚܝܠܬܢܐ ܀ [13] ܥܫܢ
ܥܠܝ ܡ̈ܠܝܟܘܢ ܐܡܪ ܡܪܝܐ . ܘܐܢ ܐܡܪܝܢ ܐܢܬܘܢ . ܡܢܐ ܐܡܪܢ ܥܠܝܟ ܀
[14] ܐܡܪܬܘܢ ܕܣܪܝܩܐܝܬ ܦܠܚܝܢܢ ܠܡܪܝܐ . ܘܡܢܐ ܐܘܬܪܢ ܕܢܛܪܢ ܡܛܪܬܗ .
ܘܕܗܠܟܢ ܡܟܝܟܐܝܬ ܩܕܡ ܡܪܝܐ ܚܝܠܬܢܐ ܀ [15] ܘܗܫܐ ܗܢܢ ܛܘܒܐ ܚܨܝܦܝܢ
ܚܠܝ ܠܟܠܢ . ܘܐܬܒܢܝܘ ܥܒ̈ܕܝ ܥܘܠܐ . ܘܢܣܝܘ ܠܐܠܗܐ ܘܐܬܦܨܝܘ ܀

[16] ܗܝܕܝܢ ܡܠܠܠܗ ܕܕܚܠܘܗܝ ܕܡܪܝܐ ܓܒܪܐ ܥܡ ܚܒܪܗ. ܘܨܬ ܡܪܝܐ ܘܫܡܥܠܗ.
ܘܟܬܝܒ ܒܟܬܒܐ ܕܕܘܟܪܢܐ ܩܕܡܘܗܝ ܠܕܚܠܘܗܝ ܘܠܐܝܠܝܢ ܕܡܚܫܒܝܢ
ܒܫܡܗ ܀ [17] ܘܗܘܝ ܠܝ ܐܡܪ ܡܪܝܐ ܕܚܝܠܘܬܐ. ܒܝܘܡܐ ܕܥܒܕܢ ܐܢܐ
ܣܓܘܠܬܐ. ܘܦܐܫܢ ܚܐܣ ܥܠܝܗܘܢ ܐܝܟ ܕܚܐܣ ܓܒܪܐ ܥܠ ܒܪܗ ܕܦܠܚ ܠܗ ܀
[18] ܘܬܬܗܦܟܘܢ ܘܚܙܝܬܘܢ ܒܝܢ ܙܕܝܩܐ ܠܪ̈ܫܝܥܐ. ܘܒܝܢ ܕܦܠܚ ܠܐܠܗܐ ܠܐܝܠܝܢ
ܕܠܐ ܦܠܚܝܢܘܗܝ ܀

Chapter IV.

[1] ܡܛܠ ܕܗܐ ܝܘ̈ܡܬܐ ܐܬܐ ܘܝܩܕ ܐܝܟ ܬܢܘܪܐ ܘܟܘܪܐ. ܘܗܘܝ ܟܠܗܘܢ
ܥܘ̈ܠܐ ܘܟܠܗܘܢ ܥܒܕܝ ܪܫܝܥܘܬܐ ܩܫܐ. ܘܝܩܕ ܐܢܝ ܝܘܡܐ ܕܐܬܐ ܐܡܪ ܡܪܝܐ
ܕܚܝܠܘܬܐ. ܘܠܐ ܫܒܩ ܠܗܘܢ ܥܩܪܐ ܘܣܘܟܐ ܀ [2] ܘܕܢܚ ܠܟܘܢ ܕܕܚܠܝܬܘܢ
ܫܡܝ ܫܡܫܐ ܕܙܕܝܩܘܬܐ. ܘܐܣܝܘܬܐ ܥܠ ܓܦܝܗ. ܘܬܦܩܘܢ ܘܬܕܘܫܘܢ ܐܝܟ
ܥܓ̈ܠܐ ܕܪܒܝܬܐ ܀ [3] ܘܬܕܘܫܘܢ ܥܘ̈ܠܐ. ܡܛܠ ܕܗܘܝ ܩܛܡܐ ܬܚܝܬ ܦܣܬܐ
ܕܪܓܠܝܟܘܢ ܒܝܘܡܐ ܕܥܒܕܢ ܐܢܐ ܐܡܪ ܡܪܝܐ ܕܚܝܠܘܬܐ ܀ [4] ܐܬܕܟܪܘ ܢܡܘܣܗ
ܕܡܘܫܐ ܥܒܕܝ ܕܦܩܕܬܗ ܒܚܘܪܒ. ܥܠ ܟܠܗ ܐܝܣܪܝܠ ܦܘ̈ܩܕܢܐ ܘܕܝ̈ܢܐ ܀
[5] ܗܐ ܡܫܕܪ ܐܢܐ ܠܟܘܢ ܠܐܠܝܐ ܢܒܝܐ ܩܕܡ ܕܐܬܐ ܝܘܡܗ ܕܡܪܝܐ ܪܒܐ
ܘܕܚܝܠܐ ܀ [6] ܕܢܦܢܐ ܠܒܐ ܕܐܒ̈ܗܐ ܥܠ ܒ̈ܢܝܐ. ܘܠܒܐ ܕܒ̈ܢܝܐ ܥܠ ܐܒܗ̈ܬܗܘܢ.
ܕܠܐ ܐܬܐ ܘܐܡܚܝܢܗ̇ ܠܐܪܥܐ ܠܚܪܡ ܀

FROM THE GOSPEL OF ST. MATTHEW.

Chapter XXVI.

1 ܘܗܘܐ ܕܟܕ ܫܠܡ ܝܫܘܥ ܟܠܗܘܢ ܡܠܐ ܗܠܝܢ ܐܡܪ ܠܬܠܡܝܕܘܗܝ܀
2 ܝܕܥܝܢ ܐܢܬܘܢ ܕܒܬܪ ܬܪܝܢ ܝܘܡܝܢ ܗܘܐ ܦܨܚܐ ܘܒܪܗ ܕܐܢܫܐ ܡܫܬܠܡ
ܕܢܙܕܩܦ܀ 3 ܗܝܕܝܢ ܐܬܟܢܫܘ ܪܒܝ ܟܗܢܐ ܘܣܦܪܐ ܘܩܫܝܫܐ ܕܥܡܐ ܠܕܪܬܗ
ܕܪܒ ܟܗܢܐ ܕܡܬܩܪܐ ܩܝܦܐ܀ 4 ܘܐܬܡܠܟܘ ܥܠ ܝܫܘܥ ܕܒܢܟܠܐ ܢܐܚܕܘܢܝܗܝ
ܘܢܩܛܠܘܢܝܗܝ܀ 5 ܘܐܡܪܝܢ ܗܘܘ ܠܐ ܒܥܐܕܐ ܕܠܐ ܢܗܘܐ ܫܓܘܫܝܐ ܒܥܡܐ܀
6 ܘܟܕ ܗܘܐ ܝܫܘܥ ܒܒܝܬ ܥܢܝܐ ܒܒܝܬܗ ܕܫܡܥܘܢ ܓܪܒܐ܀ 7 ܩܪܒܬ ܠܗ
ܐܢܬܬܐ ܕܐܝܬ ܥܡܗ ܫܛܝܦܬܐ ܕܒܣܡܐ ܕܡܫܚܐ ܕܣܓܝ ܕܡܝܗ ܘܐܫܦܥܬܗ ܥܠ
ܪܫܗ ܕܝܫܘܥ ܟܕ ܣܡܝܟ܀ 8 ܚܙܘ ܕܝܢ ܬܠܡܝܕܘܗܝ ܘܐܬܒܐܫ ܠܗܘܢ
ܘܐܡܪܝܢ ܠܡܢܐ ܐܒܕܢܐ ܗܢܐ܀ 9 ܡܫܟܚ ܗܘܐ ܓܝܪ ܕܢܙܕܒܢ ܗܢܐ ܒܣܓܝ
ܘܢܬܝܗܒ ܠܡܣܟܢܐ܀ 10 ܝܕܥ ܕܝܢ ܝܫܘܥ ܘܐܡܪ ܠܗܘܢ ܡܢܐ ܡܗܪܝܢ ܐܢܬܘܢ
ܠܗ ܠܐܢܬܬܐ ܥܒܕܐ ܫܦܝܪܐ ܥܒܕܬ ܠܘܬܝ܀ 11 ܒܟܠܙܒܢ ܓܝܪ ܡܣܟܢܐ ܐܝܬ
ܠܟܘܢ ܥܡܟܘܢ ܠܝ ܕܝܢ ܠܐ ܒܟܠܙܒܢ ܐܝܬ ܠܟܘܢ܀ 12 ܗܕܐ ܕܝܢ ܕܐܪܡܝܬ
ܒܣܡܐ ܗܢܐ ܥܠ ܦܓܪܝ ܐܝܟ ܕܠܩܘܒܪܝ ܥܒܕܬܗ܀ 13 ܘܐܡܝܢ ܐܡܪ ܐܢܐ
ܠܟܘܢ ܕܐܝܟܐ ܕܬܬܟܪܙ ܣܒܪܬܝ ܗܕܐ ܒܟܠܗ ܥܠܡܐ ܢܬܡܠܠ ܐܦ ܡܕܡ
ܕܥܒܕܬ ܗܕܐ ܠܕܘܟܪܢܗ܀ 14 ܗܝܕܝܢ ܐܙܠ ܚܕ ܡܢ ܬܪܥܣܪ ܕܡܬܩܪܐ ܝܗܘܕܐ

ܣܟܪܝܘܛܐ ܠܘܬ ܪ̈ܒܝ ܟܗܢܐ ܀ [15] ܘܐܡܪ ܠܗܘܢ ܡܢܐ ܨܒܝܢ ܐܢܬܘܢ ܠܡܬܠ
ܠܝ ܘܐܢܐ ܡܫܠܡ ܐܢܐ ܠܗ ܠܟܘܢ ܗܢܘܢ ܕܝܢ ܐܩܝܡܘ ܠܗ ܬܠܬܝܢ
ܕܟܣܦܐ ܀ [16] ܘܡܢ ܗܝܕܝܢ ܒܥܐ ܗܘܐ ܠܗ ܦܠܚܘܬܐ ܕܢܫܠܡܝܘܗܝ ܀
[17] ܒܩܕܡܝܐ ܕܝܢ ܕܦܛܝܪ̈ܐ ܩܪܒܘ ܬܠܡܝܕ̈ܐ ܠܘܬ ܝܫܘܥ ܘܐܡܪܝܢ ܠܗ
ܐܝܟܐ ܨܒܐ ܐܢܬ ܕܢܛܝܒ ܠܟ ܕܬܐܟܘܠ ܦܨܚܐ ܀ [18] ܗܘ ܕܝܢ ܐܡܪ ܠܗܘܢ
ܙܠܘ ܠܡܕܝܢܬܐ ܠܘܬ ܦܠܢ ܘܐܡܪܘ ܠܗ ܪܒܢ ܐܡܪ ܙܒܢܝ ܡܛܐ ܠܗ
ܠܘܬܟ ܥܒܕ ܐܢܐ ܦܨܚܐ ܥܡ ܬܠܡܝܕܝ ܀ [19] ܘܬܠܡܝܕܘܗܝ ܥܒܕܘ ܐܝܟܢܐ
ܕܦܩܕ ܠܗܘܢ ܝܫܘܥ ܘܛܝܒܘ ܦܨܚܐ ܀ [20] ܘܟܕ ܗܘܐ ܪܡܫܐ ܣܡܝܟ ܗܘܐ ܥܡ
ܬܪܥܣܪ ܬܠܡܝܕܘܗܝ ܀ [21] ܘܟܕ ܠܥܣܝܢ ܐܡܪ. ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܚܕ
ܡܢܟܘܢ ܡܫܠܡ ܠܝ ܀ [22] ܘܟܪܝܬ ܠܗܘܢ ܛܒ ܘܫܪܝܘ ܠܡܐܡܪ ܠܗ ܚܕ
ܚܕ ܡܢܗܘܢ ܠܡܐ ܐܢܐ ܡܪܝ ܀ [23] ܗܘ ܕܝܢ ܥܢܐ ܘܐܡܪ ܡܢ ܕܨܒܥ ܐܝܕܗ
ܥܡܝ ܒܠܓܢܬܐ ܗܘ ܢܫܠܡܢܢܝ ܀ [24] ܘܒܪܗ ܕܐܢܫܐ ܐܙܠ ܐܝܟܢܐ ܕܟܬܝܒ
ܥܠܘܗܝ. ܘܝ ܠܗ ܕܝܢ ܠܓܒܪܐ ܗܘ ܕܒܐܝܕܗ ܡܬܫܠܡ ܒܪܗ ܕܐܢܫܐ ܦܩܚ
ܗܘܐ ܠܗ ܠܓܒܪܐ ܗܘ ܐܠܘ ܠܐ ܐܬܝܠܕ ܀ [25] ܥܢܐ ܝܗܘܕܐ ܡܫܠܡܢܐ ܘܐܡܪ
ܕܠܡܐ ܐܢܐ ܗܘ ܪܒܝ. ܐܡܪ ܠܗ ܝܫܘܥ ܐܢܬ ܐܡܪܬ ܀ [26] ܟܕ ܕܝܢ ܠܥܣܝܢ
ܢܣܒ ܝܫܘܥ ܠܚܡܐ ܘܒܪܟ ܘܩܨܐ ܘܝܗܒ ܠܬܠܡܝܕܘܗܝ ܘܐܡܪ. ܣܒܘ
ܐܟܘܠܘ. ܗܢܘ ܦܓܪܝ ܀ [27] ܘܢܣܒ ܟܣܐ ܘܐܘܕܝ ܘܝܗܒ ܠܗܘܢ ܘܐܡܪ.
ܫܩܘ ܡܢܗ ܟܠܟܘܢ ܀ [28] ܗܢܘ ܕܡܝ ܕܕܝܬܩܐ ܚܕܬܐ ܕܚܠܦ ܣܓܝܐ̈ܐ
ܡܬܐܫܕ ܠܫܘܒܩܢܐ ܕܚܛ̈ܗܐ ܀ [29] ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܝܢ ܕܠܐ ܐܫܬܐ ܡܢ ܗܫܐ

ܟܝ ܗܘܝܐ ܡܟܒܪܐ ܕܝܗܒܐ ܒܪܒܢܐ ܠܡܕܒܪܐ ܕܒܗ ܐܡܝܢܐܝܬ ܠܡܫܡܫܝܢ ܡܫܟܐ
ܒܡܟܬܒܐ ܕܒܝܬܐ ❖ 30 ܘܡܥܡܘ ܘܠܥܡܘ ܠܗܝܕܘ ܐܢܬܐ ❖ 31 ܗܝܕܝܢ ܐܡܪ
ܠܗܘܢ ܝܫܘܥ ܐܝܠܗܘܢ ܡܠܟܘܢ ܟܬܒܠܗܘܢ ܡܢ ܫܡܝܐ ܠܟܠܗ . ܘܐܝܬ ܝܫܘܥ
ܕܐܒܝܐ ܠܪܒܐ ܘܐܠܗܘܬܘܢ ܒܪܬܐ ܕܟܬܒܐ ❖ 32 ܟܝ ܫܡܥ ܕܗܐܬ ܐܢܐ ܕܝܢ ܡܫܝܚ
ܐܢܐ ܠܗܘܢ ܠܝܠܡܢܐ ❖ 33 ܠܟܐ ܗܘܐ ܘܐܡܪ ܠܗ ܐܒܝ ܡܫܝܚ ܝܗܒܠܗ ܡܢ
ܐܢܐ ܡܫܡܘܬ ܠܐ ܐܬܝܗܒ ܡܢ ❖ 34 ܐܡܪ ܠܗ ܝܫܘܥ ܐܒܝ ܐܡܪ ܐܢܐ ܠܗܘ
ܕܒܗܘܢܐ ܠܟܠܗ ܡܢ ܕܐܒܝ ܬܠܝܬܝܐ ܬܠܬ ܐܒܝ ܬܒܥܘܬ ܡܢ ❖ 35 ܐܡܪ
ܠܗ ܟܠܗ . ܐܢ ܝܗܘܐ ܠܗ ܠܒܪܬܒܪܬ ܠܒܪ ܠܐ ܐܒܥܘ ܡܢ . ܘܗܘܬܬ ܐܦ
ܒܠܗܘܢ ܬܠܬܝܢܐ ܐܡܪܘ ❖ 36 ܗܝܕܝܢ ܐܬܐ ܠܒܪܬܗܘܢ ܝܫܘܥ ܠܦܘܠܘܬܐ
ܕܒܬܒܪܐ ܝܗܝܒܠܝ ܘܐܡܪ ܠܬܠܡܝܕܘܗܝ . ܬܘܒ ܗܘܐ ܠܗ ܐܢܐ ܐܢܐ ❖
37 ܘܕܒܪ ܠܟܠܗ ܘܬܠܬܝܢܘܢ ܩܠܝ ܐܒܝܢ ܘܡܝܢ ܠܒܬܒܪܬܪܘ ܘܠܒܬܒܬܠܬܒ ❖
38 ܘܐܡܪ ܠܗܘܢ ܒܪܢܐ ܗܘ ܠܗ ܠܠܦܡܝ ܒܪܒܢܐ ܠܡܟܘܢܐ . ܡܘܬ ܠܗ ܗܘܐ
ܘܡܗܘܪ ܠܟܠܗ ❖ 39 ܘܡܪܝ ܡܠܟܐ ܘܠܒܠ ܠܠ ܐܒܬܗܝ ܘܡܠܟܐ ܗܘܐ ܘܐܡܪ .
ܐܝܢ ܐܢ ܡܫܝܚܐ ܝܫܘܥ ܡܫܝܚܐ ܗܘܐ . ܒܪܬ ܠܐ ܐܝܢ ܕܐܢܐ ܝܢܐ ܐܢܐ ܐܠܐ ܐܝܢ
ܕܐܬܠ ❖ 40 ܘܐܬܐ ܠܟܬ ܬܬܒܬܒܪܘܗܝ ܘܐܡܪ ܐܢܘܢ ܡܢ ܕܡܠܟܝ ܘܐܡܪ
ܠܒܪܬܐ ܗܘܢܐ ܠܐ ܐܡܢܬܘܢ ܚܕܐ ܡܢܐ ܕܬܡܗܘܪ ܠܟܠܗ ❖ 41 ܐܬܬܠܟܪܘ ܘܝܠܗ
ܘܠܐ ܬܠܟܘܢ ܠܡܫܡܠܢܐ . ܘܫܐ ܡܠܝܠܐ ܦܝܪܐ ܕܝܢ ܒܪܫܗ ❖ 42 ܬܘܒ ܐܝܠ
ܕܬܪܝܢ ܐܒܝܢ ܝܠܗ ܘܐܡܪ ܐܝܢ ܐܢ ܠܐ ܡܫܝܚ ܗܘܐ ܡܫܝܚܐ ܕܒܟܪ ܐܠܐ ܐܢ
ܐܡܫܝܗ ܝܗܘܐ ܝܡܢܝ ❖ 43 ܘܐܬܐ ܬܘܒ ܐܡܫܚ ܐܢܘܢ ܡܢ ܕܡܠܟܝ .

ܥܝܢܝܗܘܢ ܓܝܪ ܝܩܝܪܢ ܗܘܝ ܀ 44 ܘܫܒܩ ܐܢܘܢ ܘܐܙܠ ܬܘܒ ܨܠܝ ܕܬܠܬ
ܙܒܢܝܢ. ܘܡܠܬܐ ܗܝ ܐܡܪ ܀ 45 ܗܝܕܝܢ ܐܬܐ ܠܘܬ ܬܠܡܝܕܘܗܝ ܘܐܡܪ
ܠܗܘܢ. ܕܡܟܘ ܡܟܝܠ ܘܐܬܢܝܚܘ. ܗܐ ܡܛܬ ܫܥܬܐ ܘܒܪܗ ܕܐܢܫܐ
ܡܫܬܠܡ ܒܐܝܕܝܗܘܢ ܕܚܛܝܐ ܀ 46 ܩܘܡܘ ܢܐܙܠ. ܗܐ ܡܛܐ ܗܘ ܕܡܫܠܡ
ܠܝ ܀ 47 ܘܥܕ ܗܘ ܡܡܠܠ ܗܐ ܝܗܘܕܐ ܡܫܠܡܢܐ ܚܕ ܡܢ ܬܪܥܣܪܬܐ ܐܬܐ
ܘܥܡܗ ܟܢܫܐ ܣܓܝܐܐ. ܥܡ ܣܦܣܪܐ ܘܚܘܛܪܐ ܡܢ ܠܘܬ ܪܒܝ ܟܗܢܐ ܘܩܫܝܫܐ
ܕܥܡܐ ܀ 48 ܘܝܗܒ ܗܘܐ ܠܗܘܢ ܐܬܐ ܝܗܘܕܐ ܡܫܠܡܢܐ ܘܐܡܪ. ܠܗܘ ܕܢܫܩ
ܐܢܐ ܗܘܝܘ ܠܗ ܐܚܘܕܘ ܀ 49 ܘܡܚܕܐ ܩܪܒ ܠܘܬ ܝܫܘܥ ܘܐܡܪ. ܫܠܡ ܪܒܝ
ܘܢܫܩܗ ܀ 50 ܗܘ ܕܝܢ ܝܫܘܥ ܐܡܪ ܠܗ ܥܠ ܗܝ ܕܐܬܝܬ ܚܒܪܝ. ܗܝܕܝܢ
ܐܬܩܪܒܘ ܘܐܪܡܝܘ ܐܝܕܝܗܘܢ ܥܠ ܝܫܘܥ ܘܐܚܕܘܗܝ ܀ 51 ܘܗܐ ܚܕ ܡܢ ܗܠܝܢ
ܕܥܡ ܝܫܘܥ ܐܘܫܛ ܐܝܕܗ ܘܫܡܛ ܣܦܣܪܐ ܘܡܚܝܗܝ ܠܥܒܕܗ ܕܪܒ ܟܗܢܐ
ܘܫܩܠܗ ܐܕܢܗ ܀ 52 ܗܝܕܝܢ ܐܡܪ ܠܗ ܝܫܘܥ ܐܗܦܟ ܣܦܣܪܐ ܠܕܘܟܬܗ.
ܟܠܗܘܢ ܓܝܪ ܗܠܝܢ ܕܢܣܒܘ ܣܦܣܪܐ ܒܣܦܣܪܐ ܢܡܘܬܘܢ ܀ 53 ܐܘ ܣܒܪ ܐܢܬ ܕܠܐ
ܡܫܟܚ ܐܢܐ ܕܐܒܥܐ ܡܢ ܐܒܝ ܘܢܩܝܡ ܠܝ ܗܫܐ ܝܬܝܪ ܡܢ ܬܪܬܥܣܪܐ
ܠܓܝܘܢܝܢ ܕܡܠܐܟܐ ܀ 54 ܐܝܟܢܐ ܗܟܝܠ ܢܬܡܠܝܢ ܟܬܒܐ ܕܗܟܢܐ ܘܠܐ ܕܢܗܘܐ ܀
55 ܒܗ ܒܫܥܬܐ ܐܡܪ ܝܫܘܥ ܠܟܢܫܐ ܐܝܟ ܕܥܠ ܓܝܣܐ ܢܦܩܬܘܢ ܒܣܦܣܪܐ
ܘܒܚܘܛܪܐ ܕܬܐܚܕܘܢܢܝ. ܟܠܝܘܡ ܠܘܬܟܘܢ ܒܗܝܟܠܐ ܝܬܒ ܗܘܝܬ ܘܡܠܦ
ܘܠܐ ܐܚܕܬܘܢܢܝ. ܗܕܐ ܕܝܢ ܕܗܘܬ ܕܢܬܡܠܘܢ ܟܬܒܐ ܕܢܒܝܐ ܀ 56 ܗܝܕܝܢ
ܬܠܡܝܕܐ ܟܠܗܘܢ ܫܒܩܘܗܝ ܘܥܪܩܘ ܀ 57 ܘܗܢܘܢ ܕܐܚܕܘܗܝ ܠܝܫܘܥ

ܐܘܒܠܘܗܝ ܠܘܬ ܩܝܦܐ ܪܒ ܟܗܢܐ ܐܝܟܐ ܕܣܦܪ̈ܐ ܘܩܫܝ̈ܫܐ ܟܢܝܫܝܢ ܗܘܘ ܀
58 ܫܡܥܘܢ ܕܝܢ ܟܐܦܐ ܐܙܠ ܗܘܐ ܒܬܪܗ ܡܢ ܪܘܚܩܐ ܥܕܡܐ ܠܕܪܬܗ ܕܪܒ
ܟܗܢܐ ܘܥܠ ܝܬܒ ܠܗ ܥܡ ܕܚ̈ܫܐ ܕܢܚܙܐ ܚܪܬܐ ܀ 59 ܪ̈ܒܝ ܟܗ̈ܢܐ ܕܝܢ
ܘܩܫܝ̈ܫܐ ܘܟܢܘܫܬܐ ܟܠܗ̇ ܒܥܝܢ ܗܘܘ ܥܠ ܝܫܘܥ ܣܗ̈ܕܐ ܐܝܟ ܕܢܡܝܬܘܢܝܗܝ
ܘܠܐ ܐܫܟܚܘ ܀ 60 ܘܐܬܘ ܣܓܝ̈ܐܐ ܣܗ̈ܕܐ ܕܫܘܩܪܐ ܐܚܪܝܬ ܕܝܢ ܩܪܒܘ ܬܪܝܢ
ܘܐܡܪܝܢ ܀ 61 ܗܢܐ ܐܡܪ ܕܡܫܟܚ ܐܢܐ ܕܐܫܪܐ ܗܝܟܠܐ ܕܐܠܗܐ ܘܠܬܠܬܐ
ܝܘܡܝܢ ܐܒܢܝܘܗܝ ܀ 62 ܘܩܡ ܪܒ ܟܗܢܐ ܘܐܡܪ ܠܗ. ܠܐ ܡܕܡ ܡܦܢܐ ܐܢܬ
ܦܬܓܡܐ. ܡܢܐ ܣܗܕܝܢ ܥܠܝܟ ܗܠܝܢ ܀ 63 ܝܫܘܥ ܕܝܢ ܫܬܝܩ ܗܘܐ
ܘܥܢܐ ܪܒ ܟܗܢܐ ܘܐܡܪ ܠܗ. ܡܘܡܐ ܐܢܐ ܠܟ ܒܐܠܗܐ ܚܝܐ ܕܬܐܡܪ ܠܢ ܐܢ
ܐܢܬ ܗܘ ܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ ܀ 64 ܐܡܪ ܠܗ ܝܫܘܥ. ܐܢܬ ܐܡܪܬ. ܐܡܪ ܐܢܐ
ܠܟܘܢ ܕܡܢ ܗܫܐ ܬܚܙܘܢ ܠܒܪܗ ܕܐܢܫܐ ܕܝܬܒ ܡܢ ܝܡܝܢܐ ܕܚܝܠܐ
ܘܐܬܐ ܥܠ ܥܢ̈ܢܝ ܫܡܝܐ ܀ 65 ܗܝܕܝܢ ܪܒ ܟܗܢܐ ܨܪܐ ܡܐܢܘܗܝ ܘܐܡܪ. ܗܐ
ܓܕܦ ܡܢܐ ܡܬܒܥܝܢ ܠܢ ܣܗ̈ܕܐ. ܗܐ ܗܫܐ ܫܡܥܬܘܢ ܓܘܕܦܗ ܀
66 ܡܢܐ ܨܒܝܢ ܐܢܬܘܢ. ܥܢܘ ܘܐܡܪܝܢ ܚܝܒ ܗܘ ܡܘܬܐ ܀ 67 ܗܝܕܝܢ ܪܩܘ
ܒܐܦܘܗܝ ܘܡܩܦܚܝܢ ܗܘܘ ܠܗ. ܐܚܪ̈ܢܐ ܕܝܢ ܡܚܝܢ ܗܘܘ ܠܗ ܀
68 ܘܐܡܪܝܢ ܐܬܢܒܐ ܠܢ ܡܫܝܚܐ ܡܢܘ ܗܘ ܕܡܚܝܟ ܀ 69 ܟܐܦܐ ܕܝܢ ܝܬܒ
ܗܘܐ ܠܒܪ ܒܕܪܬܐ ܘܩܪܒܬ ܠܘܬܗ ܐܡܬܐ ܚܕܐ ܘܐܡܪܐ ܠܗ. ܐܦ ܐܢܬ ܥܡ
ܝܫܘܥ ܗܘܝܬ ܢܨܪܝܐ ܀ 70 ܗܘ ܕܝܢ ܟܦܪ ܩܕܡ ܟܠܗܘܢ ܘܐܡܪ. ܠܐ ܝܕܥ ܐܢܐ
ܡܢܐ ܐܡܪܐ ܐܢܬܝ ܀ 71 ܘܟܕ ܢܦܩ ܠܬܪܥܐ ܚܙܬܗ ܐܚܪܬܐ ܘܐܡܪܐ ܠܗܘܢ.

ܕܬܡܢ ܗܘܐ ܐܦ ܗܢܐ ܥܡ ܝܫܘܥ ܢܨܪܝܐ ܀ [72] ܘܬܘܒ ܟܦܪ ܒܡܘܡܬܐ܂
ܕܠܐ ܝܕܥ ܐܢܐ ܠܗ ܠܓܒܪܐ ܀ [73] ܡܢ ܒܬܪ ܩܠܝܠ ܕܝܢ ܩܪܒܘ ܗܢܘܢ ܕܩܝܡܝܢ
ܘܐܡܪܘ ܠܟܐܦܐ܂ ܫܪܝܪܐܝܬ ܐܦ ܐܢܬ ܡܢܗܘܢ ܐܢܬ܂ ܐܦ ܡܡܠܠܟ ܓܝܪ
ܡܘܕܥ ܠܟ ܀ [74] ܗܝܕܝܢ ܫܪܝ ܠܡܚܪܡܘ ܘܠܡܐܡܐ܂ ܕܠܐ ܝܕܥ ܐܢܐ ܠܗ
ܠܓܒܪܐ܂ ܘܒܗ ܒܫܥܬܐ ܩܪܐ ܬܪܢܓܘܠܐ ܀ [75] ܘܐܬܕܟܪ ܟܐܦܐ ܡܠܬܗ ܕܝܫܘܥ
ܕܐܡܪ ܗܘܐ ܠܗ܂ ܕܥܕܠܐ ܢܩܪܐ ܬܪܢܓܘܠܐ ܬܠܬ ܙܒܢܝܢ ܬܟܦܪ ܒܝ܂ ܘܢܦܩ
ܠܒܪ ܒܟܐ ܡܪܝܪܐܝܬ ܀

Chapter XXVII.

[1] ܟܕ ܕܝܢ ܗܘܐ ܨܦܪܐ ܡܠܟܐ ܢܣܒܘ ܥܠ ܝܫܘܥ ܪܒܝ ܟܗܢܐ ܘܩܫܝܫܐ
ܕܥܡܐ ܐܝܟ ܕܢܡܝܬܘܢܝܗܝ ܀ [2] ܘܐܣܪܘܗܝ ܘܐܘܒܠܘܗܝ ܘܐܫܠܡܘܗܝ
ܠܦܝܠܛܘܣ ܗܓܡܘܢܐ ܀ [3] ܗܝܕܝܢ ܝܗܘܕܐ ܡܫܠܡܢܐ ܟܕ ܚܙܐ ܕܐܬܚܝܒ
ܝܫܘܥ ܐܙܠ ܬܘܝ܂ ܘܐܗܦܟ ܗܠܝܢ ܬܠܬܝܢ ܕܟܣܦܐ ܠܪܒܝ ܟܗܢܐ
ܘܠܩܫܝܫܐ ܀ [4] ܘܐܡܪ ܚܛܝܬ ܕܐܫܠܡܬ ܕܡܐ ܙܟܝܐ܂ ܗܢܘܢ ܕܝܢ ܐܡܪܘ ܠܗ܂
ܠܢ ܡܢܐ ܠܢ܂ ܐܢܬ ܝܕܥ ܐܢܬ ܀ [5] ܘܫܕܝܗܝ ܟܣܦܐ ܒܗܝܟܠܐ ܘܫܢܝ ܘܐܙܠ
ܚܢܩ ܢܦܫܗ ܀ [6] ܪܒܝ ܟܗܢܐ ܕܝܢ ܢܣܒܘܗܝ ܠܟܣܦܐ ܘܐܡܪܘ܂ ܠܐ ܫܠܝܛ
ܠܡܪܡܝܘܬܗ ܒܝܬ ܩܘܪܒܢܐ ܡܛܠ ܕܛܝܡܐ ܕܕܡܐ ܗܘ ܀ [7] ܘܢܣܒܘ ܡܠܟܐ
ܘܙܒܢܘ ܒܗ ܐܓܘܪܣܗ ܕܦܚܪܐ ܠܒܝܬ ܩܒܘܪܐ ܕܐܟܣܢܝܐ ܀ [8] ܡܛܠ ܗܢܐ
ܐܬܩܪܝ ܐܓܘܪܣܐ ܗܘ ܩܪܝܬܐ ܕܕܡܐ ܥܕܡܐ ܠܝܘܡܢܐ ܀ [9] ܗܝܕܝܢ ܐܬܡܠܝ

ܡܛܠ ܕܐܬܐܡܪ ܒܝܕ ܢܒܝܐ ܕܐܡܪ. ܕܢܣܒܠܗ ܟܐܒ̈ܝܢ ܘܚܫ̈ܐ ܕܡܚ̈ܘܗܝ ܕܡܫܝܪܐ

ܕܥܘܘ ܡܢ ܚܠ̈ܬ ܐܫܢܝܬ܀ [10] ܘܝܫܘܥ ܐܢܝܢ ܠܝܗܘܕܝܐ ܘܚܙܐ ܐܝܟ ܕܩܡ

ܠܗ ܡܢܝܐ܀ [11] ܗܘ ܕܝܢ ܝܫܘܥ ܦܘܬ ܡܢܬ ܗܝܡܢܘܬܐ. ܘܩܐܡܬܗ ܗܝܡܢܘܬܐ

ܘܐܡܪ ܠܗ. ܐܬܐ ܗܘ ܡܠܟܐ ܕܝܗܘܕܝܐ. ܐܡܪ ܠܗ ܝܫܘܥ. ܐܢܬ ܐܡܪܬ܀

[12] ܘܚܕ ܐܚܪܝܢ ܗܘܘ ܡܢ ܬܠܡܝܕܘܗܝ ܕܒ̈ܢܝ ܚܘܪܐ ܘܩܪܝܒܐ. ܡܛܠ ܦܠܚܘܬܐ ܗܘ ܠܐ

ܦܠܝܚ܀ [13] ܘܫܘܝܢ ܐܡܪ ܠܗ ܦܠܚܘܬܐ. ܠܐ ܫܡܥܬ ܐܢܬ ܚܒܪܐ ܡܫܡܫܢܝܢ

ܟܠܟܡܝ܀ [14] ܘܠܐ ܫܡܝܥ ܠܗ ܦܠܚܘܬܐ ܐܠܐ ܟܢܫܐ ܡܢܐ. ܘܟܠܗ ܗܘܐ ܐܬܕܟܪ

ܠܟ܀ [15] ܚܟܡܬ ܒܐܪܐ ܕܝܢ ܡܠܟܐ ܗܘܐ ܗܝܡܢܘܬܐ ܕܝܠܗ ܐܫܡܥ ܫܡ ܠܟܠܟܡܐ

ܐܝܠܐ ܕܗܘܝ ܙܒܢܝ ܗܘܘ܀ [16] ܐܫܡܪ ܗܘܐ ܠܗܘܢ ܕܝܢ ܐܫܡܥ ܡܫܝܚܐ ܕܡܠܟܘܬܐ

ܟܪ ܐܚܐ܀ [17] ܘܗܘ ܟܠܝܫܝܢ ܐܡܪ ܠܗܘܢ ܦܠܚܘܬܐ ܟܠܟܝ ܙܒܢܝ ܐܝܠܗܘܢ 10

ܕܐܫܪܐ ܠܗܘܢ ܠܟܠܪ ܐܚܐ ܐܘ ܠܝܫܘܥ ܕܡܠܟܘܬܐ ܡܫܝܚܐ܀ [18] ܡܢܝ ܗܘܐ ܝܫܪ

ܦܠܚܘܬܐ ܕܥܡ ܫܡܥܬܐ ܐܟܠܬܘܗܝ܀ [19] ܟܪ ܡܠܟܐ ܕܝܢ ܗܝܡܢܘܬܐ ܟܠܟܠ

ܚܡܬ ܕܝܠܗ ܡܚܫܠ ܠܗ ܐܝܠܝܗ ܘܐܡܪܐ ܠܗ. ܠܐ ܟܪ ܡܠܟܗ ܐܪܝܟܐ.

ܗܝܡ ܝܫܪ ܡܝܡܠ ܚܡܟܡܟ ܡܠܟܬܐ ܡܠܟܘܬܗ܀ [20] ܙܒ̈ܢܐ ܟܠܘܢܐ ܕܝܢ

ܘܦܠܚܬܐ ܐܦܫܘ ܠܟܠܬܐ ܕܝܢܐܟܝ ܠܟܪ ܐܚܐ. ܠܝܫܘܥ ܕܝܢ ܕܠܬܟܒܝ܀ 15

[21] ܘܟܠܐ ܗܝܡܢܘܬܐ ܘܐܡܪ ܠܗܘܢ. ܠܟܠܟܝ ܙܒܢܝ ܐܝܠܗܘܢ ܕܐܫܪܐ ܠܗܘܢ ܡܢܝ

ܠܐܬܗܘܢ. ܗܠܝܢ ܕܝܢ ܐܡܪܘ. ܠܟܠܪ ܐܚܐ܀ [22] ܐܡܪ ܠܗܘܢ ܦܠܚܘܬܐ.

ܘܠܝܫܘܥ ܕܡܠܟܘܬܐ ܡܫܝܚܐ ܡܠܟܐ ܐܝܟܢ ܠܗ܀ [23] ܐܡܪܝܢ ܠܟܠܗܘܢ.

ܠܝܕܥܬ. ܐܡܪ ܠܗܘܢ ܦܠܚܘܬܐ. ܡܠܟܐ ܝܫܪ ܕܚܡܬ. ܟܠܟ. ܗܠܝܢ ܕܝܢ

ܝܬܝܪܐܝܬ ܩܥܝܢ ܘܐܡܪܝܢ. ܢܙܕܩܦ ܀ [24] ܦܝܠܛܘܤ ܕܝܢ ܟܕ ܚܙܐ ܕܡܕܡ ܠܐ
ܡܘܬܪ ܐܠܐ ܝܬܝܪܐܝܬ ܫܓܘܫܝܐ ܗܘܐ ܫܩܠ ܡܝܐ ܐܫܝܓ ܐܝܕܘܗܝ ܠܥܝܢܝ ܟܢܫܐ
ܘܐܡܪ. ܙܟܝ ܐܢܐ ܡܢ ܕܡܗ ܕܗܢܐ ܙܕܝܩܐ. ܐܢܬܘܢ ܬܕܥܘܢ ܀ [25] ܘܥܢܘ ܟܠܗ
ܥܡܐ ܘܐܡܪܝܢ. ܕܡܗ ܥܠܝܢ ܘܥܠ ܒܢܝܢ ܀ [26] ܗܝܕܝܢ ܫܪܐ ܠܗܘܢ ܠܒܪ
ܐܒܐ. ܘܢܓܕ ܒܦܪ̈ܓܠܐ ܠܝܫܘܥ ܘܐܫܠܡܗ ܕܢܙܕܩܦ ܀ [27] ܗܝܕܝܢ ܐܣܛܪ̈ܛܝܘܛܐ
ܕܗܓܡܘܢܐ ܕܒܪܘܗܝ ܠܝܫܘܥ ܠܦܪܛܘܪܝܢ ܘܟܢܫܘ ܥܠܘܗܝ ܟܠܗ ܐܣܦܝܪ ܀
[28] ܘܐܫܠܚܘܗܝ ܘܐܠܒܫܘܗܝ ܟܠܡܝܤ ܕܙܚܘܪܝܬܐ ܀ [29] ܘܓܕܠܘ ܟܠܝܠܐ
ܕܟܘܒܐ ܘܣܡܘ ܒܪܫܗ ܘܩܢܝܐ ܒܝܡܝܢܗ ܘܒܪܟܘ ܥܠ ܒܘܪ̈ܟܝܗܘܢ
ܩܕܡܘܗܝ ܘܡܒܙܚܝܢ ܗܘܘ ܒܗ ܘܐܡܪܝܢ ܫܠܡ ܠܟ ܡܠܟܐ ܕܝܗܘ̈ܕܝܐ ܀
[30] ܘܪܩܘ ܒܦܪܨܘܦܗ ܘܫܩܠܘ ܩܢܝܐ ܘܡܚܝܢ ܗܘܘ ܒܗ ܥܠ ܪܫܗ ܀
[31] ܘܟܕ ܒܙܚܘ ܒܗ ܐܫܠܚܘܗܝ ܟܠܡܝܤ ܘܐܠܒܫܘܗܝ ܢܚ̈ܬܘܗܝ
ܕܢܙܕܩܦ ܀ [32] ܘܟܕ ܢܦܩܝܢ ܐܫܟܚܘ ܓܒܪܐ ܩܘܪܝܢܝܐ ܕܫܡܗ ܫܡܥܘܢ ܠܗܢܐ
ܫܚܪܘ ܕܢܫܩܘܠ ܙܩܝܦܗ ܀ [33] ܘܐܬܘ ܠܕܘܟܬܐ ܕܡܬܩܪܝܐ ܓܓܘܠܬܐ ܗܝ
ܕܡܬܦܫܩܐ ܩܪܩܦܬܐ ܀ [34] ܘܝܗܒܘ ܠܗ ܕܢܫܬܐ ܚܠܐ ܕܡܙܝܓ ܒܡܪܪܬܐ.
ܘܛܥܡ ܘܠܐ ܨܒܐ ܠܡܫܬܐ ܀ [35] ܘܟܕ ܙܩܦܘܗܝ ܦܠܓܘ ܠܒܘ̈ܫܘܗܝ ܒܦܣܐ
ܕܢܬܡܠܐ ܡܕܡ ܕܐܬܐܡܪ ܒܝܕ ܢܒܝܐ ܕܦܠܓܘ ܠܒܘ̈ܫܝ ܒܝܢܬܗܘܢ ܘܥܠ ܬܟܬܘܟܝ
ܐܪܡܝܘ ܦܣܐ ܀ [36] ܘܝܬܒܝܢ ܗܘܘ ܘܢܛܪܝܢ ܠܗ ܬܡܢ ܀ [37] ܘܣܡܘ ܠܥܠ
ܡܢ ܪܫܗ ܥܠܬܐ ܕܡܘܬܗ ܒܟܬܒܐ. ܗܢܘ ܝܫܘܥ ܡܠܟܐ ܕܝܗܘ̈ܕܝܐ ܀ [38] ܘܐܙܕܩܦܘ
ܥܡܗ ܬܪܝܢ ܠܣܛܝܐ ܚܕ ܡܢ ܝܡܝܢܗ ܘܚܕ ܡܢ ܣܡܠܗ ܀ [39] ܐܝܠܝܢ ܕܝܢ

ܕܒܢܝܢ ܗܘܘ ܡܬܝܕܥܝܢ ܗܘܘ ܒܟܠܗܘܢ. ܘܡܫܠܡܝܢ ܬܫܡܫܬܗܘܢ ܀ 40 ܘܐܡܪܝܢ
ܫܒܩ ܗܣܟܠܐ ܘܟܠܐ ܠܗ ܠܡܠܟܘܬܐ ܫܘܚܕ̈ܐ ܦܐ̈ܐ ܠܢܦܫ ܐܠܐ ܒܪܗ ܐܠܗ ܕܟܠܗܐ
ܘܣܠܩ ܡܢ ܐܪܥܐ ܀ 41 ܗܘܐ ܐܦ ܙܒܢ̈ܐ ܒܗܘܢܐ ܡܬܪܚܫܝܢ ܗܘܘ ܟܠܗ ܫܢܝ̈ܐ
ܘܦܬܟܪ̈ܐ ܘܦܪ̈ܨܘܦܐ ܘܐܡܪܝܢ ܀ 42 ܠܐܚܪ̈ܢܐ ܐܝܟ ܢܦܫܗ ܠܐ ܡܚܒ ܠܚܒܪܗ.
ܠܐ ܡܬܒܥܐ ܗܘ ܕܡܫܬܐܠ ܠܒܪ ܗܘܐ ܡܢ ܐܪܥܐ ܕܚܝ̈ܐ ܘܠܗܘܢ ܒܗ ܀ 5
43 ܟܝܠ ܟܠ ܠܟܠܗܐ ܠܦܪܘܣܝܗܘܢ ܗܘܐ ܠܐ ܙܟܐ ܒܗ. ܐܡܪ ܕܝܢ ܕܒܪܗ
ܐܠܐ ܕܟܠܗܐ ܀ 44 ܗܘܐ ܐܦ ܙܢܝ̈ܐ ܗܠܝܢ ܕܐܬܪܥܝܘ ܒܟܘܠܗ ܡܬܚܫܒܝܢ ܗܘܘ
ܒܗ ܀ 45 ܡܢ ܗܝ ܫܥܬܐ ܕܝܢ ܗܘܐ ܚܕܘܬܐ ܟܠ ܒܟܠܗ ܐܘܟܐ ܒܢܝ̈ܐ ܒܡܟܬܐ
ܟܣܠ ܀ 46 ܘܠܐܦ̈ܐ ܟܣܠ ܫܢܝ̈ܐ ܡܢܐ ܚܕܘܬ ܒܥܠܡܐ ܗܢܐ ܘܐܡܪ. ܐܝܠ ܐܝܠ
ܒܥܠܡܐ ܡܚܒܠܝܢ ܀ 47 ܐܢܫܝ̈ܢ ܕܝܢ ܡܢ ܗܠܝܢ ܕܫܡܥܝܢ ܗܘܘ ܟܠܡܐ ܡܢ 10
ܡܠܟܗ ܐܡܪܝܢ ܗܘܘ ܗܢܐ ܠܐܢܫܐ ܡܢܐ ܀ 48 ܘܒܗ ܒܡܕܝܢܬܐ ܕܗܘܝܘ ܡܢ
ܡܢܗܘܢ ܘܡܠܟ ܐܫܬܘܕܝ ܘܡܟܠܗ ܥܠܐ ܘܫܦܝܠܗ ܒܥܠܡܐ ܘܡܣܡܝܐ ܗܘܐ ܒܗ ܀
49 ܡܢܐ ܕܝܢ ܐܡܪܝܢ ܗܘܘ ܡܫܘܡܗ ܢܚܐ ܠܐ ܐܟܐ ܠܟܠܗ ܒܡܫܪܝܬܗ ܀
50 ܗܘ ܕܝܢ ܢܗܘܐ ܟܘܒ ܡܢܐ ܒܥܠܡܐ ܗܢܐ ܘܡܟܒ ܢܘܚܗ ܀ 51 ܘܡܢܚܐ ܐܦ̈ܐ
ܟܢܐ ܕܗܘܣܟܠܐ ܐܪ̈ܡܠܬܐ ܟܠܢܦܫ ܡܢ ܟܠܠ ܒܝܬܐ ܒܟܠܗ ܘܐܘܟܐ ܐܬܟܬܒܬ 15
ܘܒܐܦܐ ܐܪ̈ܡܠܬܐ ܀ 52 ܘܒܢܝܢ ܡܕܝܢ̈ܬܐ ܐܬܟܠܗ ܘܦܘܢ̈ܐ ܫܒܝ̈ܠܐ ܕܡܪ̈ܝܐ
ܕܡܫܡܫܝܢ ܗܘܘ ܠܗ ܀ 53 ܘܠܡܠܡܢ ܘܡܟܬ ܡܫܟܚܗ ܟܠܗ ܠܡܫܒܚܐܐ
ܒܝܬܐ ܘܐܬܬܢܝܘ ܒܫܘ̈ܬܐ ܀ 54 ܡܠܟܐ ܕܝܢ ܘܒܝܬܗ ܕܡܠܟܝܢ ܗܘܘ
ܠܫܡܗ ܒܪ ܚܕ ܐܘܪܐ ܘܐܚܝܢ ܕܩܘܡ ܕܚܡܠܗ ܠܗ ܘܐܡܪ. ܗܘܢܐ ܐܬܪܐ ܗܢܐ

ܒܪܗ ܗܘܐ ܕܐܠܗܐ ܀ 55 ܐܝܬ ܗܘܝ ܕܝܢ ܬܡܢ ܢܫܐ ܣܓܝܐܬܐ ܕܚܙܝܢ ܗܘܝ ܡܢ
ܒܪܚܘܩ ܗܠܝܢ ܕܐܬܝ ܗܘܝ ܒܬܪܗ ܕܝܫܘܥ ܡܢ ܓܠܝܠܐ ܘܡܫܡܫܢ ܗܘܝ
ܠܗ ܀ 56 ܕܚܕܐ ܡܢܗܝܢ ܡܪܝܡ ܡܓܕܠܝܬܐ ܘܡܪܝܡ ܐܡܗ ܕܝܥܩܘܒ
ܘܕܝܘܣܐ ܘܐܡܗܘܢ ܕܒܢܝ ܙܒܕܝ ܀ 57 ܟܕ ܗܘܐ ܕܝܢ ܪܡܫܐ ܐܬܐ ܓܒܪܐ ܥܬܝܪܐ
ܡܢ ܪܡܬܐ ܕܫܡܗ ܝܘܣܦ ܕܐܦ ܗܘ ܐܬܬܠܡܕ ܗܘܐ ܠܝܫܘܥ ܀ 58 ܗܢܐ
ܩܪܒ ܠܘܬ ܦܝܠܛܘܣ ܘܫܐܠ ܦܓܪܗ ܕܝܫܘܥ ܘܦܩܕ ܦܝܠܛܘܣ ܕܢܬܝܗܒ
ܠܗ ܦܓܪܐ ܀ 59 ܘܢܣܒܗ ܝܘܣܦ ܠܦܓܪܐ ܘܟܪܟܗ ܒܣܕܘܢܐ ܕܟܬܢܐ ܢܩܕܐ ܀
60 ܘܣܡܗ ܒܩܒܪܐ ܚܕܬܐ ܕܝܠܗ ܕܢܩܝܪ ܗܘܐ ܒܫܘܥܐ ܘܥܓܠܘ ܟܐܦܐ ܪܒܬܐ.
ܐܪܡܝܘ ܥܠ ܬܪܥܗ ܕܩܒܪܐ ܘܐܙܠܘ ܀ 61 ܐܝܬ ܗܘܝ ܕܝܢ ܬܡܢ ܡܪܝܡ
ܡܓܕܠܝܬܐ ܘܡܪܝܡ ܐܚܪܬܐ ܕܝܬܒܢ ܗܘܝ ܠܩܘܒܠܗ ܕܩܒܪܐ ܀ 62 ܠܝܘܡܐ
ܕܝܢ ܕܒܬܪ ܥܪܘܒܬܐ ܐܬܟܢܫܘ ܪܒܝ ܟܗܢܐ ܘܦܪܝܫܐ ܠܘܬ
ܦܝܠܛܘܣ ܀ 63 ܘܐܡܪܝܢ ܠܗ. ܡܪܢ ܐܬܕܟܪܢ ܕܗܘ ܡܛܥܝܢܐ ܐܡܪ ܗܘܐ ܟܕ
ܚܝ ܕܡܢ ܒܬܪ ܬܠܬܐ ܝܘܡܝܢ ܩܐܡ ܐܢܐ ܀ 64 ܦܩܘܕ ܗܟܝܠ ܕܢܬܢܛܪ
ܩܒܪܐ ܥܕܡܐ ܠܬܠܬܐ ܝܘܡܝܢ ܕܠܡܐ ܢܐܬܘܢ ܬܠܡܝܕܘܗܝ ܢܓܢܒܘܢܝܗܝ
ܒܠܠܝܐ ܘܢܐܡܪܘܢ ܠܥܡܐ ܕܩܡ ܡܢ ܒܝܬ ܡܝܬܐ. ܘܬܗܘܐ ܛܘܥܝܝܢܐ ܐܚܪܝܐ
ܕܣܓܝܐ ܡܢ ܩܕܡܝܐ ܀ 65 ܐܡܪ ܠܗܘܢ ܦܝܠܛܘܣ. ܐܝܬ ܠܟܘܢ ܩܣܛܘܢܪܐ.
ܙܠܘ ܐܙܕܗܪܘ ܐܝܟ ܕܝܕܥܝܢ ܐܢܬܘܢ ܀ 66 ܗܢܘܢ ܕܝܢ ܐܙܠܘ ܐܙܕܗܪܘ ܒܩܒܪܐ
ܘܚܬܡܘ ܟܐܦܐ ܗܝ ܥܡ ܩܣܛܘܢܪܐ ܀

Chapter XXVIII.

[1] ܒܪܡܫܐ ܕܝܢ ܒܫܒܬܐ ܕܢܓܗ ܚܕ ܒܫܒܐ ܐܬܬ ܡܪܝܡ ܡܓܕܠܝܬܐ
ܘܡܪܝܡ ܐܚܪܬܐ ܕܢܚܙܝܢ ܩܒܪܐ ܀ [2] ܘܗܐ ܙܘܥܐ ܪܒܐ ܗܘܐ. ܡܠܐܟܐ ܓܝܪ ܕܡܪܝܐ
ܢܚܬ ܡܢ ܫܡܝܐ ܘܩܪܒ ܥܓܠ ܟܐܦܐ ܡܢ ܬܪܥܐ ܘܝܬܒ ܗܘܐ ܠܥܠ ܡܢܗ ܀
[3] ܐܝܬܘܗܝ ܗܘܐ ܕܝܢ ܚܙܘܗ ܐܝܟ ܒܪܩܐ ܘܠܒܘܫܗ ܚܘܪ ܗܘܐ ܐܝܟ ܬܠܓܐ ܀
[4] ܘܡܢ ܕܚܠܬܗ ܐܬܬܙܝܥܘ ܐܝܠܝܢ ܕܢܛܪܝܢ ܗܘܘ. ܘܗܘܘ ܐܝܟ ܡܝܬܐ ܀
[5] ܥܢܐ ܕܝܢ ܡܠܐܟܐ ܘܐܡܪ ܠܢܫܐ. ܐܢܬܝܢ ܠܐ ܬܕܚܠܝܢ. ܝܕܥ ܐܢܐ ܓܝܪ
ܕܠܝܫܘܥ ܕܐܙܕܩܦ ܒܥܝܢ ܐܢܬܝܢ ܀ [6] ܠܐ ܗܘܐ ܬܢܢ. ܩܡ ܠܗ ܓܝܪ ܐܝܟܢܐ
ܕܐܡܪ. ܬܘ ܚܙܝܢ ܕܘܟܬܐ ܕܣܝܡ ܗܘܐ ܒܗ ܡܪܢ ܀ [7] ܘܐܙܠܝܢ ܒܥܓܠ
ܘܐܡܪܝܢ ܠܬܠܡܝܕܘܗܝ ܕܩܡ ܡܢ ܒܝܬ ܡܝܬܐ ܘܗܐ ܩܕܡ ܠܟܘܢ ܠܓܠܝܠܐ
ܬܡܢ ܬܚܙܘܢܗܝ. ܗܐ ܐܡܪܬ ܠܟܘܢ ܀ [8] ܘܐܙܠܝܢ ܒܥܓܠ ܡܢ ܩܒܪܐ
ܒܕܚܠܬܐ ܘܒܚܕܘܬܐ ܪܒܬܐ ܘܪܗܛ ܕܢܐܡܪܢ ܠܬܠܡܝܕܘܗܝ ܀ [9] ܘܗܐ ܝܫܘܥ
ܦܓܥ ܒܗܝܢ ܘܐܡܪ ܠܗܝܢ. ܫܠܡ ܠܟܝܢ. ܗܢܝܢ ܕܝܢ ܩܪܒ ܐܚܕ
ܪܓܠܘܗܝ ܘܣܓܕ ܠܗ ܀ [10] ܗܝܕܝܢ ܐܡܪ ܠܗܝܢ ܝܫܘܥ. ܠܐ ܬܕܚܠܝܢ. ܐܠܐ
ܐܙܠܝܢ ܐܡܪܝܢ ܠܐܚܝ ܕܢܐܙܠܘܢ ܠܓܠܝܠܐ ܘܬܡܢ ܢܚܙܘܢܢܝ ܀ [11] ܟܕ ܐܙܠܝܢ
ܕܝܢ ܐܬܘ ܐܢܫܐ ܡܢ ܩܣܛܘܢܪܐ ܗܢܘܢ ܠܡܕܝܢܬܐ ܘܐܡܪܘ ܠܪܒܝ ܟܗܢܐ ܟܠ
ܡܕܡ ܕܗܘܐ ܀ [12] ܘܐܬܟܢܫܘ ܥܡ ܩܫܝܫܐ ܘܢܣܒܘ ܡܠܟܐ ܘܝܗܒܘ ܟܣܦܐ ܠܐ
ܙܥܘܪ ܠܣܛܪܛܝܘܛܐ ܀ [13] ܘܐܡܪܝܢ ܠܗܘܢ. ܐܡܪܘ ܕܬܠܡܝܕܘܗܝ ܐܬܘ
ܓܢܒܘܗܝ ܒܠܠܝܐ ܟܕ ܕܡܟܝܢ ܚܢܢ ܀ [14] ܘܐܢ ܐܫܬܡܥܬ ܗܕܐ ܩܕܡ ܗܓܡܘܢܐ
ܚܢܢ ܡܦܝܣܝܢܢ ܠܗ ܘܠܟܘܢ ܕܠܐ ܨܦܐ ܥܒܕܝܢܢ ܀ [15] ܗܢܘܢ ܕܝܢ ܟܕ ܢܣܒܘ
ܟܣܦܐ ܥܒܕܘ ܐܝܟ ܕܐܠܦܘ ܐܢܘܢ. ܘܢܦܩܬ ܡܠܬܐ ܗܕܐ ܒܝܬ ܝܗܘܕܝܐ ܥܕܡܐ
ܠܝܘܡܢܐ ܀ [16] ܬܠܡܝܕܐ ܕܝܢ ܚܕܥܣܪ ܐܙܠܘ ܠܓܠܝܠܐ ܠܛܘܪܐ ܐܝܟܐ ܕܘܥܕ
ܐܢܘܢ ܝܫܘܥ ܀ [17] ܘܟܕ ܚܙܐܘܗܝ ܣܓܕܘ ܠܗ. ܡܢܗܘܢ ܕܝܢ ܐܬܦܠܓܘ ܗܘܘ ܀
[18] ܘܩܪܒ ܝܫܘܥ ܡܠܠ ܥܡܗܘܢ ܘܐܡܪ ܠܗܘܢ. ܐܬܝܗܒ ܠܝ ܟܠ

ܗܘܠܝܢ ܒܡܫܡܫܐ ܘܒܐܬܪܐ. ܘܐܡܪܐ ܕܡܬܚܙܝܢ ܐܢܫ ܐܦ ܐܢܐ ܡܫܡܫ ܐܢܐ
ܠܗܘܢ ܀ [19] ܐܠܐ ܗܘܝܘ ܕܠܐ ܐܬܚܙܝܘ ܡܢܗܘܢ ܒܡܫܡܫܐ ܘܐܬܚܙܝܘ ܐܢܘܢ ܒܗܝ ܐܚܐ
ܘܒܪܐ ܘܢܘܗܪܐ ܕܡܘܕܥܐ ܀ [20] ܘܥܠܘ ܐܢܘܢ ܕܢܦܩܘܢ ܥܠ ܗܕܐ ܕܡܫܬܥܝܢ. ܗܘܐ
ܐܢܐ ܕܡܫܡܗ ܐܢܐ ܡܢܗܘܢ ܡܫܡܫܐ ܢܗܝܪܐ ܠܡܫܠܡܘ ܕܟܠܡܐ ܐܡܝܢ ܀

SELECTION FROM THE HISTORY OF RABBAN SOMA.

ܦܪ̈ܝܫܬ ܫܪܒܗ ܕܪܒܢ ܨܘܡܐ.

ܐܝܬ ܗ̄ܘܐ ܡܢ ܟ̄ܒܪ ܡܗܝܡܢܐ ܢܚܝܪܐ ܕܕܚܠ ܠܐܠܗܐ: ܓܢܣܐ ܡܢ ܒܗܠܝܢ ܕܡܠܟܐ ܘܒܗܠܝܢ ܕܒܢ̈ܝܐ: ܝܕܝܥܐ ܕܝܢ ܒܛܘܗܡܐ ܘܒܫܪܒܬܐ: ܕܫܡܗ ܫܝܒܢ ܣܥܘܪܐ. ܗܢܐ ܗ̄ܘܐ ܡܢ ܡܕܝܢ̄ܬܐ ܕܡܬܩܪܝܐ ܚܢ ܒܠܝܓ. ܐܘܟܝܬ ܡܕܝܢܬ ܡܠܟܘܬܐ ܕܒܐܬܪܐ ܕܡܕܢܚܐ. ܐܙܕܘܓ ܥܡ ܢܩܘܒܬܐ ܠܐܢ̄ܬܬܐ ܕܫܡܗ ܩܝܡܬܐ. ܘܟܕ ܥܒܪ ܠܗܘܢ ܙܒܢܐ ܘܠܐ ܗܘܐ ܠܗܘܢ ܝܠܘܕܐ: ܐܬܬܥܝܩܘ ܒܬܟܫܦܬܐ ܘܒܬܚܢܢܬܐ ܠܘܬ ܐܠܗܐ:

ܐܝܟܢܐ ܕܠܐ ܢܦܠܘܢ ܐܢܘܢ ܡܢ ܡܢܝܢܐ ܕܓܢܣܗܘܢ. ܘܕܡܒܝܢܐ. ܗܘ ܕܝܢ ܒܬܟܫܦܬܗ ܘܒܬܚ̈ܢܢܘܗܝ: ܦܩܕ ܫܡܥܬܗܘܢ. ܘܐܬܝܗܒ ܒܠܝܗܘܢ. ܡܫܟܚ ܗ̄ܘ ܓܝܪ ܠܡܦܩܠܘ ܦܢܝܬܐ ܕܬܒܥܝ ܠܗ. ܘܐܬܝܗܒ ܒܪܬܐ

ܕܡܟܝܟܘܬܐ ܘܫܝܢܐ. ܟܠ ܐܝܡ ܕܫܦܠ ܢܦܫ. ܘܡܕܒܪܐ
ܡܫܒܚ. ܘܠܐܢܫܐ ܕܢܦܫ ܡܬܦܢܣ ܠܗ. ܬܬܒܠܐܒܬ ܟܠ
ܦܓܪܐ ܫܪܝܪܐ ܝܪܚܐ. ܘܗܘܐ ܚܕ ܬܪܘܣܘܬ ܝܬܢܬܐ
ܡܫܬܒܪܐ ܕܢܓܒܪܐ ܚܕܬ ܘܪܝܫܐ: ܟܕ ܒܣܘܥܪܢܐ
ܬܪܝܨܐ ܫܟܠܬܐ ܡܦܪܚܡ. ܗܐ ܚܕ ܢܝܫܐ ܐܬܬܬܗ
ܕܡܠܦܢܐ ܠܐ ܝܬܦܠܝܬ: ܟܕ ܒܝܢܐ ܬܪܝܨܐ ܒܟܠ
ܘܐܬܬܬܗ ܕܒܢܘܢ ܠܐ ܝܬܪܘܫܬ. ܟܕ ܠܫܠܐܬܐ
ܠܝܠܐܒܬ ܒܠܗ ܦܘܠܘܢܗ ܦܫܠܝܬ. ܐܝܟ ܡܢ ܕܘܟܐ
ܕܦܠܢܐ ܠܐܬܬܬܐ: ܘܝܠܕܬ ܒܪܐ. ܘܫܡܗ ܕܝܢ ܥܡܗ
ܝܘܚܢܐ. ܘܢܣܒܘ ܢܣܒܬܐ ܪܒܬܐ. ܘܢܣܒܘ ܒܡܘܠܕܗ
ܠܥܒܕܐ ܘܠܝܢܬ ܦܘܡܚܐ. ܘܟܕ ܒܬܪܟܝܬܐ ܡܦܠܛܬܐ
ܠܡܥܘܠܬܐ ܕܩܘܒܠ ܩܘܠܦܢܐ ܟܝܡܘܗ: ܠܟܠܦܢܐ ܕܥܦܐ
ܐܥܠܡܘܗ. ܘܡܪܚܡܘܗ ܫܥܠܐܒܬ ܒܩܘܠܦܢܐ ܒܪܬܢܝܐ
ܪܥܡܘܗ. ܘܐܡܟܪܘܗ ܘܫܪܝܘ ܒܗ. ܘܠܩܘܒܠ ܕܟܠ ܟܫܘܪܐ
ܐܫܬܘܝ. ܘܟܪܝܟܐ ܡܠܬܦܫܪܐ ܐܬܡܚܝܒ. ܗܘܐ ܕܝܢ
ܦܬܟܐ ܟܕܪܬܐ ܕܡܒܝܢܘܬܐ ܚܡܝܪܬܐ ܘܐܬܬܒܪ ܟܠܗ
ܢܟܘܬܐ ܘܟܘܒܘܬܐ. ܘܐܬܬܢܦܠ ܟܝܢܝ ܡܢܝܬܪܬܐ.
ܘܐܬܬܟܬܒ ܟܠ ܕܡܟܢܐ ܕܡܬܒܪܬܬܐ: ܟܕ ܡܠܒ ܠܗ ܝܫܪܝܡ
ܥܢܝܡ: ܘܐܬܒܪܝܢܬ ܟܠܟܗ ܢܘܪܐ ܐܠܗܘܬܐ. ܘܐܘܩܪܬ
ܠܒܪܬܐ ܫܠܝܬܢܝܬܐ ܘܪܟܢܬ ܠܢܦܫܗ ܘܡܢܬܐ ܡܢ ܪܘܫܐ

ܘܟܠ ܢܨܚܢܘܬܐ. ܪܝܫ ܕܝܢ ܢܦܩ ܡܢ ܥܠ ܡܕܝܢܬܐ ܣܘܟܠܐ
ܕܡܠܟܘܬܗ. ܘܠܐ ܝܡܐ ܕܒܗ ܫܢܝܐ ܕܦܠܛܐ ܢܐܘܦܘ ܠܚܘܪ
ܠܡܠܟܘܬܗ. ܠܐܣܛܠܝܘܬܐ ܕܡܠܟܐ ܥܒܪܐ ܒܣܦܝܢܐ. ܘܦܓܥܘ ܒܚܕܕܐ
ܚܕ ܒܚܕ. ܠܒܐܬܠܐ ܬܪܬܥܣܪܐ ܐܠܦܝܢ ܗܘ ܕܠܐ ܐܬܦܠܛܘ
ܠܗܘܢܐ ܡܢܗ. ܘܠܡܥܪܟܬܐ ܕܦܪܢܓܝܐ ܠܐܢܫ ܐܚܪܢܐ. ܟܕ
ܕܝܢ ܐܬܪܥܝܘ ܐܢܘܢ ܒܡܪܐ: ܢܦܩܘ ܪܟܝܒܐ ܐܪܝܢ ܐܝܟܢ.
ܘܡܐܬܐ ܠܡܕܝܢܬܐ ܢܦܩ ܠܗܘܢ: ܕܢܚܙܘܢ ܡܬܦܪܫ
ܡܢܗܘܢ. ܩܡܘ ܗܘܘ ܥܠ ܕܝܠܗܐ ܣܝܡܐ ܘܡܬܦܪܫܘ
ܠܗ. ܘܡܘܕܥܝܢܐ ܒܠܫܢܝܐ ܦܪܡܘ ܠܗ. ܠܡܢܐ: ܠܡ ܟܢ
ܢܡܝܪܐ: ܐܝܟ ܕܠܝܬ ܒܩܪܒܝܢ: ܐܡܪܝܢܐ ܕܟܝܕ ܐܝܬܘ
ܠܫܡܫܐ: ܠܡܢܐ: ܕܝܢ ܫܠܝܐ ܥܠܝܟ ܐܝܬܝܟ: ܐܢܐ ܕܠܡ ܦܐܪܫ
ܡܢܝܢ: ܐܬܝܢܐ ܕܐܚܘܗ ܢܦܩܬ: ܐܫܬܥܠ ܕܡܢܗ ܡܦܢܝܐ
ܥܡܢ: ܐܡܪܢܐ: ܒܫܡ ܠܝ ܐܬܥܠܝܐ ܕܝܢ ܘܫܡܥ: ܠܡܢ
ܡܢܝܫ ܚܘܫܒܝ ܕܢܦܩܬܐ ܢܐܬܝܢ ܠܝ. ܘܟܕ ܒܝܘܡܬܐ
ܒܪܐܝܟ ܗܠܝܢ ܐܦܝܣܘܗܝ: ܘܟܠܚܬܘܗܝ ܒܫܘܪܐ ܕܪܘܡܐ
ܐܦܝܣܩܘܗܝ. ܐܫܬܡܫ ܠܗܘܢ ܒܪܐܢܝܬ. ܘܕܝܢ ܒܫܘܡܗܘܢ
ܦܢܝܬܐܝܬ. ܠܐ ܕܝܢ ܐܬܢܝܐܝܬ. ܘܟܕ ܬܠܬ ܫܢܝܢ ܫܡܥ
ܐܝܟܢ ܠܐܚܒܪܐ ܦܢܝܬܝܐ: ܬܘܒ ܓܡ ܫܡܥܗ ܠܐ ܦܪ.
ܘܫܪܝܘܗ ܕܟܠܠܐ ܐܚܪܢܝܐܝܬ ܐܬܦܫܛܘ. ܟܕ ܚܙܘ ܕܝܢ
ܕܠܐ ܡܗܝܡܢܐ ܒܪܘܚܢܘܬܗܘܢ: ܘܐܝܟ ܠܐ ܡܕܡ

ܒܝܚܘܬܐ ܕܣܘܟܐ ܡܫܒ̈ܚܢܐ ܚܒܝ̈ܒܐ ܝܠܝܦܘܬܗ : ܠܐܒܓܪ
ܢܟܠܘܗ ܦܓܪܝܗܘܢ.. ܗܘ ܕܝܢ ܟܠܗ ܡܢܝܢܗ : ܐܘ ܒܝܬ
ܠܘܬܗ ܘܡܐܢ̈ܘܗܝ. ܦܠܓ ܠܡܣ̈ܟܢܐ. ܘܫܒܩ ܐܢܫܘܬܐ
ܕܒ̈ܢܝܢܫܘܬܐ. ܘܐܣܬܦܪ ܡܢ ܐܒܐ ܦܘܪܫܢܐ: ܢܫܡܬܐ
ܡܢܐ ܠܒܝܬ ܚܝܐ ܡܫܬܦܠܢܝܬܐ: ܘܥܒܪ ܠܚܘܠܡ ܒܪܘܟܐ
ܕܡܪܗ ܟܠ ܦܓܪܐ ܕܡܠܘܬܐ ܠܡܝܬܘܬܐ. ܘܬܘܟܠܢܐ
ܕܡܘܬܐ ܠܘܒܐ ܥܒ̈ܕܢܐ. ܦܪܝܫܬ ܐܓܪܐ ܕܝܢܐ ܡܫܠܡܢܐ.
ܦܪܫ ܠܗ ܝܠܝܕܐ ܦܘܪܫ ܟܕ ܢܦܫܗ ܥܒܕ ܥܒܬ. ܘܟܬܒܪ
ܐܬܪܚܒ ܕܢܝܫܗ ܡܢ ܒܢܝܢܫܐ ܘܢܒܝܠ ܢܦܫܗ ܒܠܘܪܐ
ܒܕܘܟܬܐ ܚܕܐ ܕܦܘܪܫܐ: ܐܫܒܚܐ ܕܟܠܗ ܝܬܪܝܗ.
ܚܫܝܫܘܬܐ. ܢܦܩ ܕܝܢ ܘܐܙܠ ܐܘܪܚܐ ܕܡܘܬܐ ܚܕ ܕܡܢ
ܡܕܝܢܬܐ ܕܠܗܘܢ: ܦܓܥܐ ܠܗ ܠܡܥܒܪ ܬܡܢ. ܘܐܫܬܚ
ܕܦܩܕܬܐ ܚܕܐ ܕܐܝܬ ܒܗ ܡܕܝܢܬܐ. ܘܟܠ ܝܘܡ ܡܕܝܢܬܐ
ܕܥܕܬܐ ܠܘܬܐ ܗܘܐ. ܦܓܥܐ ܒܢܐܝܬ. ܘܦܝܠ ܠܕܘܟܬ
ܚܙܝܗ. ܗܘ ܕܠܐܪܐܢ ܗܠܝܢ ܐܫܝܗ ܒܪܟܐ ܕܪܦܫ ܠܥܒܐ
ܒܐܬܪܐ ܗܘ. ܘܚܪܝܗ ܡܬܟܢܫܝܢ ܐ̈ܢܫܐ ܐܪܙܘܗܝ. ܠܡܫܡܫܘ
ܡܠܬܗ. ܘܐܝܩܪܐ ܡܬܦܪܫ ܗܘܐ ܠܗ ܡܢ ܟܠܢ:

GLOSSARY.

ܐ

ܐܶܒܰܕ	to perish.
ܐܰܒܳܐ	father, § 87. 1.
ܐܰܒܕܳܢܳܐ	perdition.
ܐܶܒܰܠ	grief.
ܐܰܓܺܝܪܳܐ	hired.
ܐܰܓܪܳܐ	hire.
ܐܰܓܽܘܪܣܳܐ	field.
ܐܰܕܽܘܡܳܝܳܐ	Edomite.
ܐܳܕܳܡ	Adam.
ܐܰܕܡܬܳܐ	ground.
ܐܶܕܢܳܐ	ear.
ܐܰܘ	or.
ܐܽܘܡܳܢ	artificer.
ܐܽܘܝ	oh!
ܐܽܘܪܚܳܐ	way.
ܐܰܘܨܪܳܐ	treasury.
ܐܽܘܪܶܫܠܶܡ	Jerusalem.
ܐܶܙܰܠ	to go, § 64. 1.
ܐܰܚܳܐ	brother, § 87. 1.
ܐܚܪܳܝܰܬ	afterwards.
ܐܚܪܳܝܳܐ	the last.
ܐܚܪܳܢܳܐ	other, next.
ܐܚܪܺܬܳܐ	other, § 87. 4.
ܐܶܚܰܕ	to seize.
ܐܽܘܚܕܳܢܳܐ	possession.
ܐܰܝܟ	according to, like, § 89 B 1.
ܐܰܝܟ ܕ	according as, so that.
ܐܰܝܟܳܐ	where?
ܐܰܝܟܘ	where is?
ܐܰܝܟܢܳܐ	as.
ܐܺܝܠ	God.
ܐܰܝܠܶܝܢ	who, which, what? §§ 39. 103.
ܐܺܝܠܳܢܳܐ	tree.
ܐܰܝܡܟܳܐ	whence?
ܐܰܝܢܳܐ	who, which, what? §§ 39. 103.
ܐܺܝܣܪܳܐܶܝܠ	Israel.
ܐܺܝܟܳܐ	*see* ܝܺܟܳܐ.
ܐܺܝܩܳܪܳܐ	glory, honor.

ܐܺܝܬ݂ there is, §§ 65, 128.
ܐܰܟ݂ܚܕ݂ܳܐ together, as one.
ܐܰܟ݂ܘܳܬ݂ like, § 89 B. 1.
ܐܶܟ݂ܰܠ to eat.
ܐܰܟ݂ܣܢܳܝܳܐ stranger.
ܐܰܠܳܗܳܐ God.
ܐܰܠܳܗܳܝܬ݂ܳܐ divine.
ܐܶܠܳܐ if not, unless, but.
ܐܶܠܽܘ if, § 138. 5.
ܐܶܠܺܝܳܐ Elijah.
ܐܶܠܥܳܐ rib.
ܐܺܠܶܦ to learn.
ܐܰܠܶܦ to teach.
ܐܶܠܦܳܐ ship.
ܐܶܡܳܐ mother, § 87. 7.
ܐܽܡ̈ܘܳܬ݂ܳܐ nations, § 86. 3; 87.3.
ܐܰܡܺܝܢ verily, amen.
ܐܰܡܺܝܢܳܐܺܝܬ݂ always, ceaselessly.
ܐܶܡܰܪ to say.
ܐܰܡܬ݂ܳܐ maid.
ܐܶܡܰܬ݂ܝ when.
ܐܰܡܶܢ II to persevere.
ܐܶܢ if, § 138.
ܐܶܢܳܐ I, § 35.
ܐܶܢܽܘܢ them *m.*, § 36. 2.
ܐܶܢܽܘܫ Enosh.
ܐܶܢܶܝܢ them *f.*, § 36. 2.
ܐ̱ܢܳܫ man, one, some one, §§ 90. 4, Rem. 2; 107. 1, 5.

ܐܰܢ̱ܬ݁ thou *m.*
ܐܰܢ̱ܬ݁ܝ thou *f.*
ܐܰܢ̱ܬ݁ܬ݂ܳܐ woman, § 87, 8.
ܐܳܣܝܽܘܬ݂ܳܐ healing.
ܐܶܣܛܪܰܛܺܝܽܘܛܳܐ soldier.
ܐܶܣܟ݁ܺܝܡܳܐ figure, form.
ܐܶܣܦܽܘܓ݂ܳܐ sponge.
ܐܶܣܺܝܪ band.
ܐܶܣܰܪ to bind.
ܐܳܦ also.
ܐܳܦܠܳܐ also not, nor.
ܐܶܦܶܢ although.
ܐܰܦ̈ܶܝܢ face, vail, § 87, 9.
ܐܰܪܒ݁ܥܳܐ four.
ܐܰܪܒ݁ܥܺܝܢ forty.
ܐܰܪܡܰܠܬ݂ܳܐ widow.
ܐܰܪܥܳܐ earth.
ܐܰܪܩܺܝܥܳܐ *see* ܪܩܺܝܥܳܐ.
ܐܶܫܰܕ to pour.
ܐܶܫܬ݁ܶܩ *see* ܫܬ݂ܶܩ.
ܐܶܫܬ݁ܳܐ foundation.
ܐܶܬ݂ܳܐ to come.
ܐܳܬ݂ܳܐ sign, § 86. 3.
ܐܳܬ݂ܽܘܪ Assyria.
ܐܰܬ݂ܪܳܐ place.

ܒ.

ܒ in, among.
ܒܐܶܫ II to be displeased.

ܒܕܪ to scatter.
ܒܗܬ to be ashamed.
ܒܘܗܘ waste.
ܒܘܟܪܐ firstborn, firstling.
ܒܘܪܟܬܐ blessings.
ܒܣܐ to despise.
ܒܙܚ to mock.
ܒܚܕܐ at once.
ܒܛܢ to conceive.
ܒܛܢܐ conception.
ܒܝܐ to console.
ܒܝܡ judgment seat.
ܒܝܢܬ between (before suffixes).
ܒܝܫ evil.
ܒܝܫܘܬܐ evil, wickedness.
ܒܝܬ between.
ܒܝܬܐ house.
ܒܝܬܥܢܝܐ Bethany.
ܒܟܐ to weep.
ܒܟܝܬܐ weeping.
ܒܠܚܘܕ alone.
ܒܢܐ to build.
ܒܣܪܐ flesh.
ܒܣܡ to be pleased, to delight.
ܒܣܡܐ incense.
ܒܣܡܐ ointment.
ܒܣܬܪ behindhand.
ܒܠܥ to swallow.
ܒܥܠ lord.

ܒܥܐ to ask.
ܒܥܘܬܐ request.
ܒܥܝܐ inquirer.
ܒܥܝܪܐ cattle.
ܒܥܠܕܒܒܘܬܐ enmity.
ܒܩܪܐ oxen.
ܒܪܐ son, § 87. 10.
ܒܪܢܐܝܬ filially.
ܒܪܢܫܐ son of man.
ܒܪܐ to create.
ܒܪܘܠܐ beryl.
ܒܪܘܠܚܐ bedellium.
ܒܪܟ to bend.
ܒܪܟ to bless.
ܒܪܡ but.
ܒܪܩܐ lightning.
ܒܬܪ after.
ܒܬܪܟܢ afterwards.

ܓ

ܓܒܐ to choose.
ܓܒܐ side.
ܓܒܠ to form.
ܓܒܪܐ man.
ܓܓܘܠܬܐ Golgotha.
ܓܕܠ to twist.
ܓܕܣܡܢ Gethsemene.
ܓܕܦ to blaspheme.
ܓܫ to touch.

ܓܰܘ	midst.
ܓܽܘܕܳܦܳܐ	blasphemy.
ܓܽܘܫܡܳܐ	body.
ܓܙܳܪܳܐ	flock.
ܓܚܶܟ	to laugh.
ܓܺܝܚܘܿܢ	Gihon.
ܓܰܢܳܒܳܐ	thief.
ܓܶܝܪ	for.
ܓܳܝܳܪܳܐ	adulterer.
ܓܠܳܐ	to reveal.
ܓܠܰܙ	to defraud.
ܓܰܠܠܳܐ	wave.
ܓܠܺܝܠܳܐ	Galilee.
ܓܡܰܪ	to complete.
ܠܓܰܡܪ	entirely.
ܓܢܰܒ	to steal.
ܓܶܢܣܳܐ	kind.
ܓܥܳܐ	to cry.
ܓܥܳܬܳܐ	cry.
ܓܥܰܪ	to rebuke.
ܓܶܦܳܐ	wing.
ܓܽܦܬܳܐ	vine.
ܓܰܪܒܳܐ	leper.
ܓܰܪܡܳܐ	bone.

•ܕ

ܕ	that, who, those who. *See* §§ 38, 136, 137. 4. 5.
ܕܒܰܚ	to sacrifice.
ܕܶܒܚܳܐ	sacrifice.
ܕܒܶܩ	to cleave.
ܕܒܰܪ	to lead.
ܕܒܪܳܐ	field.
ܕܓܰܠ	to lie.
ܕܰܓܳܠܽܘܬܳܐ	lie.
ܕܰܗܒܳܐ	gold.
ܕܽܘܒܳܪܳܐ	regimen, life.
ܕܽܘܘܳܢܳܐ	misery.
ܕܽܘܟܪܳܢܳܐ	memorial, memory.
ܕܳܢ	to judge.
ܕܽܘܥܬܳܐ	sweat.
ܕܳܨ	to exult.
ܕܳܫ	to bruise.
ܕܚܶܠ	to fear.
ܕܶܚܠܬܳܐ	fear.
ܕܚܶܩ	to oppress.
ܕܰܚܫܳܐ	lictor.
ܕܺܝܠ	own, § 106.
ܕܶܝܢ	but, indeed.
ܕܺܝܢܳܐ	judgment.
ܕܰܝܳܢܳܐ	judge.
ܕܺܝܢܳܪܳܐ	denar.
ܕܰܝܰܪ	to dwell.
ܕܰܝܪܳܐ	habitation.
ܕܰܝܪܳܝܽܘܬܳܐ	monastic life.
ܕܺܝܰܬܺܝܩܺܝ	covenant.
ܕܟܳܐ	to purify.
ܕܰܟܝܳܐ	pure.

ܕܰܟܰܪ	II to remember.
ܕܶܟܪܳܐ	male.
ܕܠܰܚ	to disturb.
ܕܰܠܡܳܐ	is it not? § 132.
ܕܡܳܐ	blood.
ܕܡܽܘܬܳܐ	likeness.
ܕܡܰܝܳܐ	price.
ܕܳܡܝܳܐ	like.
ܕܡܺܝܟ	sleeping.
ܕܡܶܟ	to sleep.
ܕܶܡܥܬܳܐ	tear.
ܕܰܡܰܪ	II to wonder.
ܕܢܰܚ	to rise.
ܕܶܩܠܰܬ	Tigris.
ܕܰܪܓ	grade, ordination.
ܕܰܪܕܪܶܐ	briers.
ܕܪܶܟ	to come to.
ܕܪܰܫ	to exercise, teach.
ܕܰܪܬܳܐ	palace.

.ܗ

ܗܳܐ	behold.
ܗܳܒܶܝܠ	Abel.
ܗܶܓܡܽܘܢܳܐ	governor.
ܗܳܕܶܐ	this, § 37.
ܗܰܘ	that, § 37.
ܗܽܘܝܽܘ	he it is.
ܗܽܘ	he, § 35.
ܗܘܳܐ	to be, § 127.
ܗܘܳܝܳܐ	existence.
ܗܝ (ܗܺܝ)	she, § 35
ܗܳܝ	that, § 37.
ܗܶܢܽܘܢ	them.
ܗܰܝܟܠܳܐ	temple.
ܗܰܝܡܶܢ	to believe.
ܗܳܠܶܝܢ	these, § 37.
ܗܳܟܰܢ	so, likewise.
ܗܳܟܺܝܠ	there, therefore.
ܗܳܟܰܢܳܐ	thus, so.
ܗܰܠܶܟ	to go, walk.
ܗܢܳܐ	V to profit.
ܗܳܢܳܐ	this, § 37.
ܗܶܢܽܘܢ	they, § 35.
ܗܳܢܽܘܢ	those, § 37.
ܗܳܢܶܝܢ	those *f.*, § 37.
ܗܦܰܟ	to return, overturn.
ܗܳܪܟܳܐ	here.
ܗܳܫܳܐ	now.

.ܘ

ܘ	and, that, when, or.
ܘܳܝ	woe, alas.
ܘܳܠܶܐ	it is right, necessary.
ܘܰܥܶܕ	to appoint a time.

.ܙ

ܙܰܒܕܰܝ	Zebedee.
ܙܒܰܢ	to buy.

ܙܰܒܢܳܐ	time.
ܙܰܕܺܝܩܳܐ	just.
ܙܰܕܺܝܩܽܘܬܳܐ	righteousness.
ܙܗܰܪ	II to take heed.
ܙܗܽܘܡܳܐ	fetid.
ܙܗܺܝܬܳܐ	pure.
ܙܳܥ	to be moved.
ܙܰܘܥܳܐ	earthquake.
ܙܚܽܘܪܺܝܬܳܐ	purple.
ܙܰܝܬܳܐ	olives.
ܙܳܟܳܝܳܐ	pure.
ܙܳܠܳܐ	ornament.
ܙܥܽܘܪܳܐ	small.
ܙܩܺܝܦܳܐ	cross.
ܙܰܩܶܦ	to crucify.
ܙܪܰܥ	to sow.
ܙܰܪܥܳܐ	seed.

ܚ.

ܚܺܐܪܳܐ	free, noble.
ܚܰܒܶܠ	to corrupt.
ܚܒܳܠܳܐ	corruption.
ܚܰܒܪܳܐ	neighbor.
ܚܒܰܫ	to include, bind up.
ܚܒܽܘܫܝܳܐ	life or cell of a recluse.
ܚܳܒܬܳܐ	chaff.
ܚܓܺܝܪܳܐ	lame.
ܚܰܕ	one.
ܚܳܕܽܘܬܳܐ	joy.
ܚܕܺܝ	to be glad.
ܚܰܕܺܝ	to make glad.
ܚܰܕܰܥܣܰܪ	eleven.
ܚܕܰܪ	to surround.
ܚܳܕܬܳܐ	new.
ܚܰܘܳܐ	Eve.
ܚܳܒ	to be guilty.
ܚܰܘܺܝ	to show.
ܚܽܘܒܳܐ	love.
ܚܽܘܛܪܳܐ	staff, rod.
ܚܶܘܝܳܐ	serpent.
ܚܘܺܝܠܐ	Havilah.
ܚܳܣ	to pity.
ܚܳܪ	to look.
ܚܰܘܰܪ	to make white.
ܚܶܘܳܪ	white.
ܚܽܘܪܺܝܒ	Horeb.
ܚܙܳܐ	to see.
ܚܶܙܘܳܐ	vision, countenance.
ܚܛܳܐ	to sin.
ܚܛܳܗܳܐ sin. ܚܰܛܳܝܳܐ	sinner.
ܚܛܺܝܬܳܐ sin. ܚܳܛܺܝܬܳܢܳܐ	sinful.
ܚܛܽܘܦܝܳܐ	violence.
ܚܳܝܳܐ	to live.
ܚܰܝ	living.
ܚܰܝܶܐ	life.
ܚܰܝܳܒ	guilty.
ܚܰܝܽܘܬܳܐ	animal.
ܚܰܝܠܳܐ	strength.

ܚܰܝܠܬܳܢܳܐ	mighty.
ܚܘܳܪܳܐ	linen.
ܚܟܰܡ	to know.
ܚܠܶܐ	sweet.
ܚܰܠܳܐ	vinegar.
ܚܠܺܝܛ	mixed.
ܚܶܠܡܳܐ	dream.
ܚܠܰܦ	to change.
ܚܠܳܦ	for, instead of.
ܚܰܡܫܳܐ	five.
ܚܶܡܬܳܐ	wrath.
ܚܠܨܬܳܐ	anguish.
ܚܢܽܘܟ	Enoch.
ܚܢܰܢ	we.
ܚܢܳܢܬܳܐ	supplication.
ܚܢܰܩ	to strangle.
ܚܰܒܠܳܐ	cord.
ܚܣܳܐ	to be innocent.
ܚܰܣܝܳܐ	holy, sacred.
ܚܣܰܕ	to reproach, revile.
ܚܣܳܡܳܐ	envy.
ܚܦܰܛ	to urge, incite.
ܚܦܺܝܛܳܐܺܝܬ	studiously, carefully.
ܚܰܩܠܳܐ	field.
ܚܪܶܒ	to dry up, be desolate.
ܚܰܪܒܳܐ	1. waste. 2. sword, share.
ܚܪܶܡ	to curse.
ܚܰܪܫܳܐ	enchanter.
ܚܰܪܬܳܐ	end.
ܚܰܫ	to suffer.
ܚܰܫܳܐ	suffering.
ܚܫܰܒ	to impute, reckon.
ܚܽܘܫܳܒܳܐ	thought, meditation.
ܚܶܫܽܘܟܳܐ	darkness.
ܚܳܬܳܐ	sister.
ܚܬܰܡ	to seal.

ܛ.

ܛܶܒܳܐ	report, fame.
ܛܳܒ	very.
ܛܳܒܬܳܐ	good.
ܛܽܘܒܳܐ	happiness.
ܛܽܘܗܡܳܐ	nation, race.
ܛܽܘܥܝܳܝ	error.
ܛܽܘܪ	mountain.
ܛܰܝܶܒ	to prepare.
ܛܰܝܒܽܘܬܳܐ	goodness, grace.
ܛܺܝܡܳܐ	price.
ܛܠܳܝܳܐ	boy.
ܛܠܰܝܽܘܬܳܐ	youth.
ܛܶܠܳܠܳܐ	shade.
ܛܠܰܡ	to injure, rob.
ܛܶܠܳܢܺܝܬܳܐ	shadow, demon.
ܛܰܢܶܦ	to pollute, profane.
ܛܰܢܦܳܐ	profane.
ܛܰܢܦܽܘܬܳܐ	impurity.
ܛܥܳܐ	to err, seduce.
ܛܥܶܡ	to taste, eat.

ܛܪܰܦ	to strike.
ܛܰܪܦܳܐ	leaf.
ܛܫܳܐ	to hide.

ܝ.

ܝܰܒܺܝܫܬܳܐ	dry land.
ܝܰܒܶܠ	to lead.
ܝܰܒܽܘܠܳܢܳܐ	propagator, successor.
ܝܳܒܳܠ	Jobal.
ܝܶܒܰܫ	to be dry.
ܝܰܒܫܳܐ	dry land.
ܐܺܝܕܳܐ	hand, § 87. 2.
ܝܺܕܳܐ	to confess, give thanks.
ܝܺܕܰܥ	to know.
ܝܺܕܰܥܬܳܐ	knowledge.
ܝܰܗܶܒ	to give, § 64. 7.
ܝܺܗܽܘܕܳܐ	Judah.
ܝܺܗܽܘܕܳܝܳܐ	Jew.
ܝܽܘܒܳܠ	Jubal.
ܝܽܘܠܦܳܢܳܐ	education.
ܝܰܘܡܳܐ	day.
ܝܰܘܡܳܢܳܝܳܐ	daily.
ܝܰܘܢܳܢ	Jonah.
ܝܰܘܣܶܐ	Joses.
ܝܰܘܣܶܦ	Joseph.
ܝܽܘܦܳܐ	Jopha.
ܝܽܘܪܳܩܳܐ	greenness.
ܝܺܚܺܝܕ	only.
ܝܺܠܶܕ	to bear.
ܝܰܠܕܳܐ	child.
ܝܰܡܳܐ	sea.
ܝܺܡܳܐ	to swear.
ܝܰܡܺܝܢܳܐ	right hand.
ܝܺܡܳܡܳܐ	day.
ܝܺܣܰܦ	to add.
ܝܺܥܳܐ	to spring up.
ܝܰܥܩܽܘܒ	Jacob.
ܝܰܥܪܳܐ	forest, thorn.
ܝܺܩܰܕ	to burn.
ܝܰܩܺܝܪܳܐ	precious.
ܝܺܩܰܪ	to honor.
ܐܺܝܩܳܪܳܐ	honor.
ܝܺܪܶܒ	to be great.
ܝܳܪܽܘܬܳܐ	heir.
ܝܳܪܬܽܘܬܳܐ	inheritance.
ܝܰܫܶܛ	to extend.
ܝܶܫܽܘܥ	Jesus.
ܝܳܬ	Gen. 1. 1, § 89*c*.
ܝܺܬܶܒ	to sit.
ܝܰܬܺܝܪ	more.
ܝܰܬܺܝܪܳܐܺܝܬ	more.
ܝܰܬܡܳܐ	orphan.
ܝܺܬܰܪ	to profit.

ܟ.

ܟܺܐܒܳܐ	sorrow.
ܟܺܐܦܳܐ	stone.
ܟܒܰܪ	but.

ܟܒܰܫ	to subdue.
ܟܶܒܪܺܝܬܳܐ	sulphur.
ܟܰܕ	when, while.
ܟܰܕܽܘ	it is sufficient.
ܟܳܗܢܳܐ	priest.
ܟܰܘܳܐ	window.
ܟܽܘܒܶ̈ܐ	thorns.
ܟܰܘܟܒܳܐ	star.
ܟܽܘܪܣܝܳܐ	throne.
ܟܽܘܬܺܝܢܝܳܬܳܐ	tunics.
ܟܽܘܫ	Cush.
ܟܝܳܢܳܐ	nature.
ܟܺܝܬ	indeed.
ܟܽܠ	all, § 108.
ܟܠܳܐ	to withhold, restrain.
ܟܠܺܝܠܳܐ	crown.
ܟܠܰܡܽܘܣ	Chlamys.
ܟܡܳܐ	how.
ܟܡܰܪ	to be sad.
ܟܢܽܘܫܝܳܐ	congregation.
ܟܶܢܳܪܳܐ	cithara.
ܟܢܰܫ	to assemble.
ܟܶܢܫܳܐ	assembly, collection.
ܟܣܳܐ	to cover.
ܟܳܣܳܐ	cup.
ܟܶܣܦܳܐ	silver.
ܟܦܰܪ	to deny.
ܟܪܳܐ	to be sad.
ܟܪܽܘܒܳܐ	Cherub.
ܟܳܪܽܘܙܽܘܬܳܐ	preaching.
ܟܪܶܙ	to preach.
ܟܰܪܝܳܐ	sad.
ܟܪܺܝܗܳܐ	sick, infirm.
ܟܰܪܝܽܘܬܳܐ	sadness.
ܟܪܰܟ	to surround, lead around.
ܟܰܪܡܳܐ	vineyard.
ܟܰܪܣܳܐ	belly.
ܟܫܰܠ	to stumble.
ܟܫܰܦ	to beseech.
ܟܬܰܒ	to write.
ܟܬܳܒܳܐ	book.
ܟܶܬܳܢܳܐ	linen.
ܟܬܰܫ	to strive.

ܠ.

ܠ	to § 123 sq.
ܠܳܐ	not.
ܠܐܳܐ	to labor, be weary.
ܠܶܒܳܐ	heart.
ܠܒܶܫ	to clothe.
ܠܒܽܘܫܳܐ	clothing.
ܠܰܓܝܬܳܐ	dish.
ܠܶܓܝܳܘܢܶ̈ܐ	legions.
ܠܶܘܺܝ	Levi.
ܠܛܳܐ	to curse.
ܠܽܘܩܒܰܠ	before.
ܠܘܳܬ	to, with.
ܠܽܘܛܳܬ̈ܳܐ	curses.

ܠܚܡܐ	bread.
ܠܐܠܬܪ	quickly, immediately.
ܠܝܬ	there is not, § 65, 128.
ܠܠܝܐ	night.
ܠܡ	indeed, forsooth.
ܠܡܟ	Lamech.
ܠܣܛܝܐ	thief.
ܠܥܠ	above.
ܠܥܣ	to eat.
ܠܫܢܐ	tongue.

ܡ.

ܡܢܐ	what?
ܡܐܟܘܠܬܐ	food.
ܡܐܢܐ	vessel, vestment.
ܡܒܘܥܐ	fountain.
ܡܓܕܠܝܬܐ	Magdalene.
ܡܓܢ	in vain.
ܡܕܒܚܐ	altar.
ܡܕܒܪܐ	wilderness.
ܡܕܝܢܬܐ	city.
ܡܕܡ	anything § 109.
ܡܕܢܚܐ	east.
ܡܕܢܚܐ	orient, east.
ܡܕܢܚܝܐ	eastern.
ܡܘܠܕܐ	birth.
ܡܘܡܬܐ	oaths.
ܡܘܢ	what?
ܡܘܫܐ	Moses.
ܡܘܬܐ	death.
ܡܚܐ	to smite.
ܡܚܕܐ	straitway.
ܡܚܘܝܐܝܠ	Mehujael.
ܡܚܪ	morrow.
ܡܚܫܘܠܐ	wave, billow.
ܡܛܐ	to come.
ܡܛܠ	on account of.
ܡܛܠ ܕ	because that.
ܡܛܠܠܬܐ	booth, shade.
ܡܛܥܝܢܐ	deceiver.
ܡܛܪܐ	rain.
ܡܝܐ	water.
ܡܘܒܠܢܐ	propagator, successor.
ܡܝܛܪܦܘܠܝܛܐ	Metropolitan.
ܡܝܩ	to deride.
ܡܝܬ	to die.
ܡܝܬܐ	dead.
ܡܝܬܪܬܐ	meliora, virtues.
ܡܟܐ	yet, hence.
ܡܟܝܟܐ	humble.
ܡܟܝܟܐܝܬ	humbly.
ܡܟܝܟܘܬܐ	humility.
ܡܟܝܠ	now.
ܡܟܪ	to betroth.
ܡܠܐ	to be full.
ܡܠܬܐ	word.
ܡܠܐܟܐ	messenger, angel.
ܡܠܐܟܝ	Malachi.

ܡܰܠܳܚܳܐ	sailor.
ܡܠܰܟ	to counsel.
ܡܰܠܟܳܐ	king.
ܡܶܠܟܳܐ	counsel.
ܡܰܠܟܽܘܬܳܐ	kingdom.
ܡܶܠܬܳܐ	word.
ܡܰܠܶܠ	to speak.
ܡܰܡܠܠܳܐ	word.
ܡܰܠܦܳܢܳܐ	teacher.
ܡܶܡܬܽܘܡ	ever, at all.
ܡܶܢ	from, more than.
ܡܰܢ	who? ܡܰܢܽܘ who is?
ܡܳܢܳܐ	what? § 39, 132.
ܡܳܢܰܘ	what is?
ܡܢܐ	to take part, be numbered.
ܡܢܰܥ	to come, bring.
ܡܰܣܟܶܢ	to become poor.
ܡܶܣܟܺܝܢܳܐ	poor.
ܡܣܰܪܗܒܳܐ	quick, bold.
ܡܥܰܕܪܳܢܳܐ	helper.
ܡܥܺܝܢܳܐ	spring, fountain.
ܡܰܥܣܪܳܐ	tithes.
ܡܰܥܪܳܒܳܐ	setting.
ܡܥܰܪܬܳܐ	cave.
ܡܦܺܝܣܳܢܳܐ	supplicator.
ܡܶܨܰܥܬܳܐ	midst.
ܡܶܩܒܰܪ	burial.
ܡܶܪܕܳܐ	way.
ܡܰܪܘܝܳܢܳܐ	intoxicating.

ܡܪܰܚܡܳܢܳܐ	merciful.
ܡܪܰܚܡܳܢܽܘܬܳܐ	mercy.
ܡܪܰܚܦܳܢܳܐ	clement.
ܡܰܪܛܽܘܛܳܐ	garment.
ܡܳܪܝܳܐ	Lord.
ܡܰܪܝܰܡ	Mary.
ܡܰܪܺܝܪܳܐܺܝܬ	bitterly.
ܡܪܳܪܬܳܐ	gall.
ܡܰܪܬܺܝܳܢܽܘܬܳܐ	admonition.
ܡܫܽܘܚܬܳܐ	stature, age.
ܡܶܫܚܳܐ	oil.
ܡܫܺܝܚܳܐ	Messiah.
ܡܫܺܝܚܳܝܳܐ	Messianic.
ܡܶܫܟܰܚ	able, possible.
ܡܶܫܟܳܐ	skin.
ܡܰܫܟܢܳܐ	tent, house.
ܡܰܫܠܡܳܢܳܐ	traitor.
ܡܫܰܡܠܝܳܐ	perfect, whole.
ܡܰܫܬܝܳܐ	drink.
ܡܬܽܘܫܳܐܝܶܠ	Methusael.

ܢ.

ܢܺܐ	now.
ܢܒܳܐ	to prophecy.
ܢܒܺܝܳܐ	prophet.
ܢܰܗܶܪ	to kindle.
ܢܩܰܫ	to smite, beat.
ܢܓܰܗ	to shine.
ܢܓܺܝܪܳܐ	long.

ܢܓܰܪ	to be long.
ܢܕܰܪ	to vow.
ܢܕܪܳܐ	vow.
ܢܗܰܪ	to shine.
ܢܰܗܪܳܐ	river.
ܢܰܗܺܝܪܳܐ	light.
ܢܘܕ	Nod.
ܢܳܕ	to move, wander.
ܢܘܗܪܳܐ	light.
ܢܳܚ	to rest.
ܢܘܟܪܳܝܳܐ	stranger.
ܢܘܢܳܐ	fish.
ܢܘܪܳܐ	fire.
ܢܚܳܫܳܐ	brass.
ܢܚܶܬ	to go down.
ܢܰܚܬܳܐ	garment.
ܢܛܘܪܬܳܐ	injunction.
ܢܛܰܦ	to distil, instil.
ܢܛܰܪ	to watch, observe.
ܢܺܝܚܳܐܺܝܬ	quietly.
ܢܺܝܢܘܶܐ	Nineveh.
ܢܺܝܪܳܐ	yoke.
ܢܺܝܫܳܐ	sign, purpose.
ܢܶܟܠܳܐ	guile.
ܢܰܟܦܽܘܬܳܐ	chastity.
ܢܳܡܽܘܣܳܐ	law.
ܢܳܡܽܘܣܳܐܺܝܬ	lawfully.
ܢܣܳܐ	to try, tempt.
ܢܣܰܒ	to take, receive.
ܢܶܣܝܽܘܢܳܐ	temptation.
ܢܣܰܟ	to pour out.
ܢܰܥܡܳܐ	Naamah.
ܢܦܰܚ	to breath.
ܢܦܰܠ	to fall.
ܢܦܰܩ	to go out.
ܢܦܰܨ	to break.
ܢܰܦܫܳܐ	soul.
ܢܨܰܒ	to plant.
ܢܶܨܒܬܳܐ	plant.
ܢܳܨܪܳܝܳܐ	Nazarene.
ܢܶܩܒܬܳܐ	female.
ܢܰܩܕܳܐ	pure.
ܢܩܺܝܪ	hewn.
ܢܩܶܦ	to cleave to.
ܢܩܰܫ	to knock.
ܢܫܰܒ	to breathe.
ܢܫܰܡܬܳܐ	breath.
ܢܫܰܩ	to kiss.

ܣ.

ܣܺܐܡܳܐ	silver.
ܣܒܰܪ	to think.
ܣܰܒܪܳܐ	hope.
ܣܒܰܪܬܳܐ	gospel.
ܣܰܓܺܝ	much, great.
ܣܰܓܺܝܐܳܐ	much, many.
ܣܓܳܐ	to multiply.
ܣܓܶܕ	to worship.

ܣܗܕ	to witness.
ܣܘܓܐܐ	multitude.
ܣܘܕܐ	colloquy, word.
ܣܘܟܪܐ	bar.
ܣܝܡ	to put.
ܣܛܐ	to incline, sin.
ܣܝܒܪ	to endure.
ܣܝܦܐ	sword.
ܣܟܐ	to expect.
ܣܟܠ	to be wise.
ܣܟܠܘܬܐ	trespass.
ܣܟܪܝܘܛܐ	Iscariot.
ܣܠܐ	to reject.
ܣܠܩ	to go up.
ܣܡܝܟ	lying.
ܣܡܠܐ	left, left hand.
ܣܢܐ	to hate.
ܣܥܪ	to do, happen.
ܣܦܐ	threshold.
ܣܦܬܐ	lip.
ܣܦܣܝܪܐ	sword.
ܣܦܪ	to receive the tonsure.
ܣܦܪܐ	book.
ܣܦܪܐ	scribe.
ܣܩܐ	sackcloth.
ܣܪܝܩܘܬܐ	vanity.
ܣܪܝܩܬܐ	vain.
ܣܪܝܩܐܝܬ	in vain.
ܣܬܪ	to destroy.

ܥ.

ܥܐܕܐ	feast.
ܥܒܕ	to make.
ܥܒܕܐ	workman, slave.
ܥܒܕܐ	work.
ܥܒܪ	to pass over, transgress.
ܥܒܪܐ	the uttermost part.
ܥܒܪܝܐ	Hebrew.
ܥܓܠ	to roll.
ܥܓܠ	quickly.
ܥܓܠܐ	calf.
ܥܕ	until.
ܥܕܐ	Ada.
ܥܕܟܝܠ	as yet.
ܥܕܠܐ	before that.
ܥܕܡܐ	until.
ܥܕܢ	Eden.
ܥܕܥܐܕܐ	feast.
ܥܕܬܐ	church.
ܥܕܬܢܝܐ	ecclesiastical.
ܥܗܝܕܐ	memorable.
ܥܗܕ	to be customary.
ܥܘܩܢܝܐ	grievous.
ܥܘܣܢܝܐ	thorn.
ܥܘܝܪܐ	blind.
ܥܘܠܐ	iniquity.
ܥܘܠܐ	evil-doer.
ܥܘܡܩܐ	depth.
ܥܘܦܐ	branch.

ܥܩ to be sad, anxious.

ܥܪ to watch.

ܥܛܐ to wipe out.

ܥܝܪܕ Edar (Irad).

ܥܝܢܐ eye.

ܥܠܝܢ before.

ܥܠ upon, over, against, at, unto, for, on account of.

ܥܠ ܕ because.

ܥܠ to go in.

ܥܠܡ ever, age, world.

ܥܠܠܝܢ above.

ܥܠܡܢܝܐ worldly, secular.

ܥܠܬܐ cause, accusation.

ܥܡ with.

ܥܡܐ people.

ܥܡܕ to baptize.

ܥܡܘܪܐ farmer.

ܥܡܝܠܐ laborious.

ܥܡܠ to toil.

ܥܡܠܐ toil.

ܥܡܪ to dwell.

ܥܢܐ to answer.

ܥܢܐ flock.

ܥܢܢܐ cloud.

ܥܣܒܐ herb.

ܥܣܘ Esau.

ܥܣܪܝܢ twenty.

ܥܦܪܐ dust.

ܥܩܐ grief, anxiety.

ܥܩܒܐ heel.

ܥܩܪܐ root.

ܥܪܒܐ sheep.

ܥܪܘܒܬܐ evening.

ܥܪܝܡ cunning, subtle.

ܥܪܛܠܝ naked.

ܥܪܩ to flee.

ܥܫܢ to be strong.

ܥܬܝܕܐ future.

ܥܬܝܪܐ rich.

ܦ.

ܦܐܪܐ fruit.

ܦܓܥ to meet.

ܦܓܪܐ body.

ܦܓܪܢܐܝܬ corporally.

ܦܓܪܢܝܐ corporal.

ܦܕܢܐ plough.

ܦܘܡܐ mouth.

ܦܝܣ to persuade.

ܦܘܪܥܢܐ tribute, remuneration.

ܦܘܩܕܢܐ commandment.

ܦܘܪܫܢܐ separation, judgment.

ܦܫ to cease, remain.

ܦܘܚܡܐ comparison.

ܦܚܪܐ potter.

ܦܛܝܪܐ unleavened bread.

ܦܝܠܛܘܣ Pilate.

ܦܝܣܐ	supplication.
ܦܝܫܘܢ	Pishon.
ܦܠܓ	to doubt, divide.
ܦܠܚ	to till, work.
ܦܠܛ	to cast out.
ܦܠܢ	a certain one.
ܦܠܠܐ	occasion, opportunity.
ܦܢܐ	to turn.
ܦܢܝܐ	turning.
ܦܣܬܐ	sole.
ܦܣܐ	lot.
ܦܣܩ	to cut off, break.
ܦܨܐ	to free, liberate.
ܦܨܚܐ	passover.
ܦܩܕ	to command.
ܦܩܚ	useful, tolerable.
ܦܩܥܬܐ	plain.
ܦܪܐ	to be fruitful.
ܦܪܓܠܐ	whip.
ܦܪܕܝܣܐ	Paradise.
ܦܪܙܘܡܐ	apron.
ܦܪܙܠܐ	iron.
ܦܪܚ	to fly.
ܦܪܚܬܐ	bird.
ܦܪܛܘܪܝܢ	pretorium.
ܦܪܥ	to avenge.
ܦܪܨܘܦܐ	face.
ܦܪܩ	to go away, free.
ܦܪܫ	to separate, assign.
ܦܪܬ	Euphrates.
ܦܪܬܐ	dung.
ܦܫܩ	to expound.
ܦܬܓܡܐ	word.
ܦܬܘܪܐ	table.
ܦܬܚ	to open.

ܨ

ܨܒܐ	to wish, will.
ܨܒܝܢܐ	will.
ܨܒܝܢܐܝܬ	willingly.
ܨܒܥ	to dip.
ܨܗܝܘܢ	Zion.
ܨܘܐܐ	filth.
ܨܘܠܦܐ	wound.
ܨܘܡܐ	fasting.
ܨܬ	to hearken.
ܨܚ	to burn, be hot.
ܨܝܕ	unto, by.
ܨܠܐ	Zillah.
ܨܠܝ	to pray.
ܨܠܘܬܐ	prayer.
ܨܠܡܐ	image.
ܨܠܠܘܬܐ	foulness.
ܨܦܪܐ	dust.
ܨܦܬܐ	care.
ܨܪܚ	to tear.
ܨܪܦ	to refine.

ܩ.

ܩܳܐܶܝܢ	Cain.
ܩܒܽܘܪܳܐ	sepulchre.
ܩܒܰܠ	to receive.
ܩܪܳܐ	to possess.
ܩܕܺܝܡ	east.
ܩܰܕܺܝܫܳܐ	holy.
ܩܰܕܡ	to go before, anticipate.
ܩܕܳܡ	before.
ܩܰܕܡܳܝܳܐ	first.
ܩܰܕܡܳܝܳܬ	first.
ܩܰܕܶܫ	to sanctify.
ܩܰܘܺܝ	to wait, remain.
ܩܳܢܽܘܝ	possessor.
ܩܽܘܒܰܠ	before.
ܩܽܘܕܫܳܐ	holiness.
ܩܳܡ	to rise.
ܩܽܘܪܒܳܢܳܐ	offering.
ܩܽܘܪܺܝܢܳܝܳܐ	Cyrenian.
ܩܽܘܫܬܳܐ	truth.
ܩܳܛܽܘܠܳܐ	killer.
ܩܛܰܠ	to kill.
ܩܛܰܥ	to cut off.
ܩܶܛܡܳܐ	ashes.
ܩܰܝܛܽܘܢܳܐ	chamber, room.
ܩܝܳܡܳܐ	resurrection.
ܩܰܝܳܦܳܐ	Caiaphas.
ܩܺܝܬܳܪܳܐ	cithara.
ܩܳܠܳܐ	voice.
ܩܰܠ	to be light.
ܩܰܠܺܝܠ	little.
ܩܶܠܳܝܬܳܐ	cell.
ܩܰܠܶܣ	to praise, celebrate.
ܩܠܶܪܽܘܣܳܝܳܐ	clerical.
ܩܢܳܐ	to acquire, possess.
ܩܰܢܘܒܳܝܳܐ	cenobite.
ܩܰܢܝܳܐ	reed, cane.
ܩܶܢܝܳܢܳܐ	possession, gift.
ܩܶܢܛܪܽܘܢܳܐ	Centurion.
ܩܶܣܛܽܘܢܳܪܳܐ	soldier.
ܩܥܳܐ	to cry.
ܩܰܦܰܚ	to buffet.
ܩܨܳܐ	to break.
ܩܪܳܐ	to call.
ܩܰܪܳܐܐ	cucumber.
ܩܪܶܒ	to be near.
ܩܪܺܝܬܳܐ	city.
ܩܰܪܨܳܐ	piece.
ܩܰܪܩܰܦܬܳܐ	skull.
ܩܰܫܺܝܫܳܐ	elder.

ܪ.

ܪܒܳܐ	to be great, to multiply.
ܪܰܒܳܐ	great.
ܪܰܒܺܝ	Rabbi.
ܪ̈ܶܒܘܳܢ	myriads.
ܪܒܺܝܥ	crouched, laid.
ܪܓܰܙ	to be angry.

ܪܓܝܓܐ	desired, desirable.
ܪܓܫ	to be tumultuous.
ܪܓܫ	to perceive.
ܪܓܬܐ	desire.
ܪܕܐ	to go, instruct.
ܪܗܛ	to run.
ܪܗܛܐ	course.
ܪܘܒܐ	strife, tumult.
ܪܘܓܙܐ	wrath.
ܪܘܚ	to refresh.
ܪܘܚܐ	wind, spirit.
ܪܘܚܩܐ	afar.
ܪܘܪܒܐ	many, § 86. 1.
ܪܘܪܒܢܐ	magnates, § 86. 1.
ܪܚܡ	to love, have mercy.
ܪܚܡܐ	mercy.
ܪܚܦ	to brood.
ܪܚܩ	to be far.
ܪܚܫ	to creep, to move oneself.
ܪܚܫܐ	creeping things.
ܪܝܫܐ	head.
ܪܡܐ	to cast.
ܪܡܐ	high.
ܪܡܬܐ	Aramathea.
ܪܡܫܐ	evening.
ܪܢܐ	to meditate.
ܪܥܐ	to feed, think.
ܪܥܝܐ	shepherd.
ܪܩ	to spit.
ܪܩܝܥܐ	firmament.
ܪܬܝܬܐ	trembling.

ܫ

ܫܐܠ	to ask.
ܫܐܠܬܐ	request.
ܫܒܘܥܐ	week.
ܫܒܒܐ	neighbor.
ܫܒܚ	to praise.
ܫܒܛܐ	rod.
ܫܒܝܥܝܐ	seventh.
ܫܒܥ	seven.
ܫܒܥܐ	seven.
ܫܒܥܝܢ	seventy.
ܫܒܩ	to leave.
ܫܒܬܐ	week, sabbath.
ܫܓܘܫܝܐ	sedition.
ܫܕܐ	to cast, throw away.
ܫܕܪ	to send.
ܫܗܪ	to watch.
ܫܘܐ	to be worthy.
ܫܘܒܐ	heat.
ܫܘܒܩܢܐ	remission.
ܫܝܓ	to wash.
ܫܘܕܪܐ	sign, inducement.
ܫܘܠܛܢܐ	power, ruling.
ܫܘܠܡܐ	end.
ܫܘܦܦܐ	blow.
ܫܘܩܪܐ	lie.

ܫܘܬܦ	to espouse, marry.
ܫܘܬܦܬܐ	companion.
ܫܚܝܩܐ	vexed.
ܫܚܪ	to compel.
ܫܝܛ	cursed.
ܫܛܝܦܬܐ	alabaster box.
ܫܝܘܠ	Sheol.
ܫܝܬ	Seth.
ܫܟܚ	to find, be able, possible.
ܫܟܝܒ	asleep.
ܫܠܐ	to rest, be calm.
ܫܠܝܐ	rest, sleep.
ܫܠܚ	to send, to take off.
ܫܠܛ	to rule.
ܫܠܝܛ	lawful, ruler.
ܫܠܝܛܢܐ	ruler.
ܫܠܡܐ	peace.
ܫܠܡ	to finish, Ap. to betray.
ܫܡ	name.
ܫܡܛ	to draw.
ܫܡܝܐ	heaven.
ܫܡܝܢܐ	fatling.
ܫܡܝܢܝܐ	heavenly.
ܫܡܥ	to hear.
ܫܡܥܘܢ	Simon.
ܫܡܫ	to minister.
ܫܡܫܐ	sun.
ܫܢܝ	to depart.
ܫܢܝܐ	years.
ܫܢܝܢ	years.
ܫܢܢܐ	point.
ܫܥܐ	to narrate.
ܫܥܬܐ	hour.
ܫܦܝ	to make level.
ܫܦܝܪ	beautiful, good.
ܫܦܟ	to pour.
ܫܦܪ	to be good.
ܫܦܪܐ	morning.
ܫܩܐ	to irrigate.
ܫܩܠ	to take away.
ܫܪܐ	to cast away, begin.
ܫܪܒܐ	history.
ܫܪܒܬܐ	family.
ܫܪܘܝܐ	branch, vine.
ܫܪܝܪܐ	true.
ܫܪܝܪܐܝܬ	truly.
ܫܪܘܐ	rest.
ܫܬ	six.
ܫܬܐ	to drink.
ܫܬܝܩ	silent.
ܫܬܝܬܝܐ	sixth.

ܬ.

ܬܐܢܬܐ	fig tree.
ܬܒܝܪ	broken.
ܬܒܪ	to break.
ܬܓܐ	crown.
ܬܘܩܢܐ	order.

ܬܕܐܐ	grass.
ܬܗܘܡܐ	abyss.
ܬܘܐ	to repent.
ܬܒ	to turn.
ܬܘܒ	again.
ܬܘܒܠܩܝܢ	Jubal Cain.
ܬܘܕܝܬܐ	thanksgiving.
ܬܘܗ	formless.
ܬܘܟܠܢܐ	trust, confidence.
ܬܘܠܕܐ	generation.
ܬܘܠܥܐ	worm.
ܬܘܪܐ	cattle.
ܬܚܘܡܐ	boundary.
ܬܚܘܬ	under.
ܬܚܝܬ	under.
ܬܚܬ	under.
ܬܟܝܠܐ	trusting.
ܬܟܝܠܐܝܬ	trustingly.
ܬܟܫܦܬܐ	prayer.
ܬܠܓܐ	snow.
ܬܠܡܕ	to teach.
ܬܠܡܝܕܐ	disciple.
ܬܠܬ	three.
ܬܠܬܝܢ	thirty.
ܬܡܢ	there.
ܬܢܘܪܐ	furnace.
ܬܢܚܬܐ	sigh.
ܬܢܝܢܐ	second.
ܬܢܝܢܐ	dragon.
ܬܩܢ	to prepare.
ܬܪܝܢ	two.
ܬܪܒܝܬܐ	growth, increase.
ܬܪܝܨܐ	right.
ܬܪܝܨܘܬܐ	uprightness.
ܬܪܢܓܠܐ	cock.
ܬܪܥܐ	door.
ܬܪܥܣܪ	twelve.
ܬܪܫܝܫ	Tarshish.
ܬܪܬܝܢ	two.
ܬܪܬܥܣܪܐ	twelve.
ܬܫܥ	nine.
ܬܬܠ	*see* ܝܗܒ.

MANUAL.

PART I.

LESSON ONE. Gen. I. 1.

1. NOTES.

1. ܒ݁ܪܺܝܫܻܝܬ݂—*b^e^rî-shith* (two syllables).—In beginning.

(1) *Six letters:*—ܒ݁ (*b*); ܪ (*r*); ܝ (*y*), occuring twice, both times silent after ܺ; ܫ (*sh*); ܬ݂ (*th*, as in *thin*).

(2) *Three vowel sounds:*—(^e^) a half-vowel, like *e* in *below* or the obscure vowel of Webster's Dictionary. There is no sign for this half-vowel which corresponds to vocal Sh^e^wa in Hebrew, see § 9; ܝܺ (*î*) like *i* in *machine*; ܝܻ (*î*), the same as the last, since ܺ may be written either above or below the letter to which it belongs. § 6. 4.

Note.—ܪܳܫܻܝܬ is the Nestorian form.

2. ܒ݁ܪܳܐ—*b^e^ro'* (one syllable), (*he created*).

(1) *Three letters:*—ܒ݁ (*b*); ܪ (*r*); ܐ ('), called Olaph, not pronounced but quiescing in the preceding vowel. § 2 (1) *b*.

(2) *Two vowel sounds:*—(^e^), see 1 (2); ܳ (*o*) like *o* in *note*.

(3) Note that the half-vowel does not make a syllable, but every full vowel does § 16. 1.

3. ܐܰܠܳܗܳܐ—'*a-lo-ho'* (three syllables), *God*.

(1) *Four letters:*—ܐ ('); ܠ (*l*); ܗ (*h*); ܐ ('); see 2 (1).

(2) *Three vowel sounds:*—ܰ (*a*) like *a* in *at*; ܳ (*o*) occuring twice, see 2 (2).

4. ܝܳܬ݂—*yoth,*—not translated, but sign of direct object § 89 *c*.

5. ܫܡܰܝܳܐ—*sh^e^ma-yo'* (two syllables)—*the heavens*.

(1) *Four letters:*—ܫ (*sh*); ܡ (*m*); ܝ (*y*); ܐ (').

(2) *Three vowel sounds:*—(ᵉ) see 1 (2); ܰ (*a*) see 3 (2); ܳ (*o*) see 2 (2).

6. ܘܝܳܬ—*wᵉyoth* (one syllable), *and* followed by the sign of the direct object, see 4.

One new letter ܘ (*w*), like *w* in *water*.

7. ܐܰܪܥܳܐ—'*ar-*'o' (two syllables), *the earth.*

Four letters: two Olaphs, see 2 (1); ܪ (*r*), see ܪ 1 (1). (The form ܪ is used at the beginning of a word, or after a letter which does not connect with following letters; the same difference of form as to the Olaph: § 4. 4); ܥ (ʿ), not pronounceable, called Ê, § 3.

2. Observations.

1. The letters in this verse are (1) ܐ, (2) ܒ, (3) ܗ, (4) ܘ, (5) ܝ, (6) ܠ, (7) ܡ, (8) ܥ, (9) ܪ, ܪ, (10) ܫ, (11) ܬ.

2. The vowel signs are (1) ܰ, (2) ܳ, (3) ܺ, all of which may be written either above or below the line. § 6. 4.

3. The vowel sounds are (1) ᵉ, (2) *ă*, (3) *o*, (4) *î*.

4. ܝܳܬ, Targum יָת, is found in a dozen passages of the Old Testament in the Peshitto version. § 89 *c*.

5. ܒ and ܘ are never written separately, being always prefixed to the following word. § 34.

6. The definite state is denoted by the ending ܳܐ, which corresponds to the Hebrew article. § 76.

7. Every syllable begins with a consonant. § 15. 2.

8. Notice that all of the consonants have their direct equivalents in Hebrew, except ܥ which here stands for Hebrew Tsodhe.

3. Grammar Lesson.

(1) §§ 1—4, 9—11, 34. 1.

(2) Gender, number and state of nouns. § 76.

4. Word Lesson.

ܓܒܰܠ *he formed.*	ܥܒܰܕ *he made.*
ܐܡܰܪ *he said.*	ܘ *and.*

ܒ	*in.*	ܟܬܰܒ	*he wrote.*
ܪܺܫܺܝܬ	*beginning.*	ܝܳܬ	sign of the definite object.

5. Exercises.

1. And beginning. 2. And he formed the heavens. 3. He made the earth and the heavens. 4. God is in the heavens. 5. In the beginning God said. 6. He wrote the beginning.

7. Write out the Syriac of Lesson One in Hebrew characters and note the differences of the languages.

8. Translate the first lesson from Hebrew into Syriac.

9. Retranslate literally into Hebrew. (*Note.*—In these last two exercises, English may be substituted for Hebrew. They may better be written on the board.)

LESSON TWO. Gen. I. 2.

1. Notes.

8. ܘܰܐܪܥܳܐ—*w'ar-'o'* (two syllables), *and the earth.* The vowel ܰ is thrown back on the unvowelled ܘ and Olaph quiesces in the vowel, §§ 25. 1. (2), 34. 2.

9. ܗܘܳܬ—*hᵉwoth* (one syllable), (*she*) *was.* The ܬ is the sign of the feminine; the masculine is ܗܘܳܐ.

10. ܬܽܘܗ—*tuh, a desolation.*

(1) ܬ with the dot above is *t*; with the dot below as in ܝܳܬ is *th,* § 10.

(2) The vowel ܘ is *u* pronounced like *oo* in *fool,* § 6. 3. (3). ܘ is a vowel letter, § 5. 2 & § 6. 5.

(3) For the point above ܘ, see § 6.

No further attention need be paid to the points above and below the ܘ.

11. ܘܒܽܘܗ—*wᵉbhuh* (one syllable), *and a waste.*

(1) ܒ is not *b* (ܒ) but *bh*=*v* in *vote,* § 10. 1. (2).

(2) ܗ is always a consonant in Syriac and never a vowel letter, § 25. 4.

12. ܘܚܶܫܽܘܟܳܐ—*wᵉhesh-shu-kho'* (three syllables) *and* (*the*) *darkness.*

(1) ܘ (*w*); ܚ (*ḥ*=ח) like *ch* in *loch*; ܫ (*sh*) is here doubled because it is of a nominal form which doubles the 2d radical, § 72. 2. (6); ܽܘ=*u*; ܟ=*kh* (כ); ܐ (')=א.

(2) Although this noun has the ending ܳܐ (see observation 6), it is indefinite, § 93. 2.

13. ܥܰܠ ܐܰܦ̈ܰܝ—'al-ap-pay, *upon the faces of.*

(1) Notice *l* final=ܠ while *l* initial or medial=ܠ, § 4. 1.

(2) ܦ݁ after a consonant=*p*; but after a vowel=*pp*; ܦ݂ after a vowel or half-vowel=*ph* or *f*, § 10.

(3) *ay* forms a diphthong and denotes the construct plural, § 8. 2. (1). § 76. 3.

(4) The two dots over ܝ are the sign of the plural, § 13. 1.

14. ܬܗܽܘܡܳܐ—*t^e^hû-mo'* (two syllables), *the abyss* (תְּהוֹם).

(1) The first syllable begins with two consonants, but between them is a half vowel, § 16. 2.

(2) Both syllables are open, § 17. 1.

(3) ܘ quiesces in ܽ, § 6. 5, § 25. 2.

15. ܘܪܽܘܚܶܗ—*w^e^ru-ḥeh* (two syllables), *and his spirit* (and the spirit of him).

(1) Five consonants, one vowel letter § 5. 2, two vowel signs § 6.

(2) The form consists of the conjunction ܘ, the noun ܪܽܘܚ, and the pron. suffix 3rd sing. masc. ܶܗ, §§ 34, 36.

(3) The vowel ܽ is always written above the consonant, the others may be written below, § 6. 4.

(4) The suffix ܶܗ is used for emphasizing the first of two definite nouns, the second being generally preceded by ܕ, § 97. B.

(5) ܕܰܐܠܳܗܳܐ—*da'-lo-ho'*, *who* (*is*) *God*, is in apposition with the suffix in ܪܽܘܚܶܗ, § 97. B.

(6) ܕ is the relative pronoun, § 38.

(7) The Olaph after ܕ throws back its vowel and quiesces, §§ 32. 2, 25. 1. (2).

(8) The final ܳܐ is the sign of the emphatic state of the masc. singular, § 76. 1.

(9) For the form of the noun, see § 69. 2.

16. ܡܪܰܚܦ݂ܳܐ—*m^e^raḥ-ḥ^e^pho'* (two syllables), *brooding.*

(1) ܦ݂=*ph*, ܦ݁=*p* or *pp*.

(2) ܡ prefixed denotes the participle, § 74.

(3) ܳܐ is the sign of the feminine singular in the absolute state, § 76. 2.

(4) ܚ is doubled, this being in the intensive stem, called Paʿel, § 41. 2.

17. ܡܰܝ̈ܳܐ—*ma-yo', the waters.*

(1) The two dots are called Rebbuy and denote the plural, § 13. 1.

(2) ܳܐ denotes the emphatic or definite state, which takes the place of the article in Hebrew, §§ 86. 16, 87. 22.

18. ܘܶܐܡܰܪ—*we'-mar, and he said.*

(1) There is no Waw conversive in Syriac.

(2) ܘܶܐܡܰܪ is composed of Waw and ܐܶܡܰܪ, the Olaph throwing back its vowel and quiescing, see 8 above.

(3) ܐܶܡܰܪ is the 3rd masc. sing. of the Perfect of the simple, or Peʿal, stem.

(4) Initial Olaph always takes a helping vowel, § 55. 1, *Rem.* 1.

19. ܢܶܗܘܶܐ—*neh-wê, let there be.*

(1) The ܢ (Nun) indicates the Imperfect 3rd person, § 45. 1, *Rem.* 2—4.

(2) The root is ܗܘܐ § 60. 3. Comp. ܗܘܳܬ (9) *she was.*

(3) In the 3rd person, the Imperfect is employed as a Jussive § 114. 1.

20. ܢܽܘܗܪܳܐ—*nuh-ro', light.*

(1) ܘ is a vowel letter, as in 10 above.

(2) As to form, this noun is in the emphatic state and should be definite; but as to fact, the emphatic state is often used when the noun is indefinite, § 93. 2.

(3) The noun is a *u* class segholate, § 67. 1 *c.*

21. ܘܰܗܘܳܐ—*wa(-h)wo', and there was.*

(1) There is no Waw conversive.

(2) This is the 3rd masc. sing. Perfect Peʿal. Comp. (19 (2)) and (9).

(3) Waw receives the helping-vowel *a*, and forms with it a half-open syllable, §§ 16. 4, 32. 2, 33. 3.

2. Observations.

9. The new letters in this verse are: (1) ܚ, (2) ܥ (ܥ), (3) ܦ, (4) ܕ, (5) ܢ.

10. The new forms of letters occurring are: (1) ܬ (ܬ), (2) ܠܐ (ܠ).

11. The new vowels and diphthongs are: (1) ܘܽ, (2) ܶ, (3) ܶܝ (4) ܐܶ.

12. The conjunction Waw may be written (1) without a vowel sign,

having merely the half-vowel ^{e} between it and the next letter, or (2) with a helping *a* as in ܘܰܗܘܳܐ, or (3) when it is followed by a word beginning with Olaph, it draws the vowel to itself the Olaph quiescing, § 34.

13. Syllables ending in a vowel sound are called *open;* ending in a consonant, they are called *closed;* ending in a vowel followed by a consonant with a half-vowel, they are called half-open, § 16.

14. Observe the difference between ܒ݁ (*b*) and ܒ݂ (*bh*); ܚ (*ḥ*) and ܗ (*h*); ܘ (*w*) and ܘܼ (*u*); ܦ݂ (*ph*) and ܦ݁ (*p*); ܬ݁ (*t*) and ܬ݂ (*th*); ܕ (*d*) and ܪ (*r*); ܥ (ʿ) and ܠ (*l*); ܟ݂ (*kh*) and ܒ݂ (*bh*). § 4. 3.

15. Observe that ܝ quiesces in ܺ ; ܘ in ܽ ; ܐ in ܳ , ܰ and ܶ . § 6. 5. ***Rem.*** and § 24.

16. The Syriac verbal inflection distinguishes number and tense.

17. The Syriac, like the Hebrew, says *faces-of abyss,* not faces of-abyss, *i. e.* the first of two words in the genitive relation suffers change and not the second. §§ 76, 96 A.

18. The sign of the feminine gender is the letter ܬ. §§ 43. A, 76. 2.

19. The preformative ܢ marks the 3rd person of the Imperfect, § 45.

20. Roots have three letters (comp. ܐܶܡܰܪ), all other letters being preformatives or sufformatives, § 40.

21. When a Kushoy is over a letter preceded by a vowel, that letter is to be doubled, § 10. 2. (2).

22. The doubling of letters other than aspirates is not denoted by any sign, § 10. 2. (4).

23. The definite or emphatic state is denoted by the affix ܳܐ § 76, ***Rem.*** 1.

24. The plural is distinguished from the singular by Rebbuy, § 13.

25. Nouns have two numbers and two genders and three states § 76.

3. GRAMMAR LESSON.

§§ 5, 16, 24, 33, 38, 39, 40.

Review §§ 1—4. 34, 76.

4. WORD LESSON.

ܟܰܕ	*when.*	ܪܰܚܶܦ	*he brooded.*
ܢܦܰܩ	*he went out.*	ܚܙܳܐ	*he saw.*

ܡܰܢ *who?* ܕ *that.*

ܝܺܕܰܥ *he knew.*

EXERCISES.

1. In beginning who made the earth? 2. Darkness brooded upon the earth, when God created the heavens. 3. Desolation was upon the faces of the heaven. 4. Darkness went out upon the waters and upon the faces of the earth. 5. The spirit of him who is God (was) brooding upon the waters. 6. He saw and knew that God created the heaven and the waters.

7. Write in Parallel columns and compare the Hebrew Perfect form כָּתַב and the Syriac form ܟܬܰܒ as to aspiration, vowels, the half vowel and the formatic elements.

8. Translate literally into English (or Hebrew) the Syriac of the lesson and retranslate.

LESSON THREE. Gen. I. 3. 4.

1. NOTES.

22. ܘܰܚܙܳܐ—*wa-ḥᵉzo', and (he) saw.*

(1) Compare 18 and 21.

(2) ܙ is Zain, a new letter.

23. ܠܢܽܘܗܪܳܐ—*lᵉnuh-ro', the light.*

(1) ܠ is an inseparable preposition, § 34. It is often employed to denote the ~~in~~direct object of the verb, § 123. It is also used in its true prepositional sense to denote the indirect object, § 124.

(2) ܢܽܘܗܪܳܐ. See 20.

24. ܕܫܰܦܺܝܪ—*dhᵉshap-pir, that (it was) good.*

(1) ܕ is here a relative conjunction.

(2) ܕ=*dh* after a word ending in a vowel, § 10. 1. (3).

(3) ܫܰܦܺܝܪ is a masc. adjective in the absolute state.

(4) For the form of the noun, see § 72. 2. (4).

(5) The clause is an objective clause, § 125. 2, and a nominal sentence without a copula, § 117. 1.

25. ܘܰܦܪܰܫ—*wa-phᵉrash* (two syllables), *and (he) separated.*

(1) The first ܰ is a helping vowel, § 33. 2.

(2) The first syllable is open, § 17. 1.

(3) ܒ is pronounced with a half vowel (vocal sh^{e}wa), § 31. 1. 3.

26. ܒ݂ܶܝܬ݂—*bhêth.*—*between.*

(1) ܒ݂ *bh* after a word ending in a vowel sound § 10. 1. (3).

(2) ܶܝ written fully, § 6. 5. (4).

(3) ܬ݂ *th* after a vowel, § 10. 1. (1).

27. ܠ—ܒܶܝܬ݂ *between—to.* Compare the Hebrew construction in vs. 6.

28. ܚܶܫܽܘܟ݂ܳܐ (see 12.).

29. ܘܰܩܪܳܐ—*wa-k^{e}ro* (two syllables) *and he called.*

(1) ܩܪܳܐ (compare 21) is in the simple verb stem 3rd person sing. masc., § 41. 1, § 43.

(2) The Imperfect would be ܢܶܩܪܶܐ *he shall call.* Compare ܢܶܗܘܶܐ *he shall be* 19.

30. ܠܢܽܘܗܪܳܐ—*l^{e}nuh-ro* (two syllables), *to the light.*

(1) Notice that ܠ may denote the indirect object as well as the direct (comp. 23), § 124.

(2) ܠ is regularly prefixed without a vowel, § 34.

(3) ܗ ends the syllable and in Hebrew would have the silent Sh^{e}wa or syllable divider.—

31. ܐܺܝܡܳܡܳܐ—*'i-mo-mo* (three syllables), *day.*

(1) Olaph is frequently placed before words for the sake of euphony. Before ܝ this Olaph takes ܺ in which the ܝ quiesces, § 20, *Rem.* 2.

(2) ܐܺܝܡܳܡܳܐ is day as opposed to night; ܝܰܘܡܳܐ at the end of the verse is the day of 24 hours.

32. ܘܰܠܚܶܫܽܘܟ݂ܳܐ—*wa-l^{e}hesh-shu-kho* (four syllables, one for each vowel), *and to the darkness.*

Since three consonants can not come together at the beginning of a syllable, ܘ takes a helping Pethoho, § 33. 2.

33. ܩܪܳܐ (see 29) "*he called*".

34. ܠܺܠܝܳܐ—*lîl-yo* (from *lai-l^{e}yâ*), *night.*

(1) The emphatic ending has here lost its force, § 93. 1.

(2) ܺ is a contraction from *ai,* § 29. 3 (1).

35. ܪܰܡܫܳܐ—*ram-sho', evening.*

(1) Emphatic state, the absolute and construct of which is ܪܡܶܫ.

(2) Though emphatic in form it is indefinite. (See 34).

36. ܨܰܦܪܳܐ *tsaph-ro, morning.*

37. ܝܰܘܡܳܐ ܚܰܕ *day one,* §§ 99. 1, *Rem.* 2, 93. I. 2, 93. II. 3.

(1) ܝܰܘܡܳܐ is indefinite in meaning being a translation of יוֹם.

(2) ܚܰܕ=אֶחָד the א being rejected, § 23. 1. (1).

(3) ܚܰܕ is in the absolute state agreeing with ܝܰܘܡܳܐ which though emphatic in form is absolute in meaning.

2. Observations.

26. Occurrence of aspirates in Gen. 1:1—5.

ܒܪܺܫܺܝܬ ܒ (*b*) follows nothing: ܬ (*th*) after *i*.

ܒܪܳܐ ܒ (*b*) after ܬ of the preceding word.

ܝܳܬ ܬ (*th*) after the vowel ܳ.

ܗܘܳܬ ܬ (*th*) after the vowel ܳ.

ܬܘܗ ܬ (*t*) after ܬ of the preceding word.

ܘܒܘܗ ܒ (*bh*) after a half vowel sound.

ܘܚܶܫܘܿܟܳܐ ܟ (*kh*) after the vowel ܘܿ.

ܐܰܦܰܝ ܦ (*pp*) for *np*.

ܬܗܘܿܡܳܐ ܬ (*t*) after a diphthong.

ܕܰܐܠܳܗܳܐ ܕ (*d*) after a consonant, ܗ.

ܡܪܰܚܦܳܐ ܦ (*ph*) after a half vowel.

ܕܫܰܦܺܝܪ ܕ (*dh*) after ܐ of the preceding word.

ܦ (*pp*) the nominal form having the second radical doubled.

ܘܦܰܪܶܫ ܦ (*ph*) after the vowel ܰ.

ܒܰܝܬ ܒ (*bh*) after ܐ of the preceding word; ܬ (*th*) after ˆ.

ܨܰܦܪܳܐ ܦ (*ph*) after the vowel ܰ.

27. Six letters are called aspirates namely, ܒ, ܓ, ܕ, ܟ, ܦ and ܬ. With a point below these signs represent *bh* (=*v*), *gh*, *dh*, *kh*, *ph* and *th*; with a point above and when preceded by a consonant (*i. e.* neither vowel nor half vowel), they represent *b*, *g*, *d*, *k*, *p*, *t;* with a point above and when preceded by a vowel in the same word, they represent *bb*, *gg*, *dd*, *kk*, *pp*, *tt*.

28. There is no sign of doubling except for the aspirates.

29. There is no sign for Sh^{e}wa in Syriac.

30. The emphatic ending and state have often lost their force. See Notes 34 and 35 and § 93. 2.

31. This lesson has three new letters ܙ (*z*), ܩ (*ḳ*), ܨ (*ts*).

32. Notice the three states in:—

(1) Absolute: ܪܫܝܬ, ܬܘܗ, ܒܘܗ, ܫܦܝܪ.

(2) Emphatic: ܐܠܗܐ, ܫܡܝܐ, ܐܪܥܐ, ܚܫܘܟܐ, ܬܗܘܡܐ, ܢܘܗܪܐ, ܐܝܡܡܐ, ܠܠܝܐ, ܪܘܚܐ, ܨܦܪܐ, ܡܝܐ.

(3) Construct: ܐܦܝ.

33. Forms for special study: ܘܐܡܪ, ܢܗܘܐ, ܡܨܥܬ, ܦܪܫ.

3. GRAMMAR LESSON.

(1) §§ 6, 23, 20, 41, 42, 43, 37.

(2) Learn the Imperfect of ܟܬܒ *to write* (§ 45).

(3) Review §§ 5, 9, 10, 11, 34, 40.

4. WORD LESSON.

ܗܝܕܝܢ *then.*	ܣܡ *to put.*
ܙܒܢ *to buy.*	ܫܠܡ *to be finished.*
ܢܦܠ *to fall.*	ܕܘܠ *to be troubled.*
ܝܬܒ *to sit.*	ܩܪܒ *to be nigh.*
ܫܬܩ *to be at peace.*	ܣܓܕ *to worship.*

5. EXERCISES.

1. God said: let there be evening and let there be morning. 2. God shall call the morning light. 3. God saw the heavens and the earth and the waters and the good light (the light, the good). 4. In the beginning (was) darkness, then God made the light and he divided between the light and (to) the darkness.

5. Translate literally from Gen. I. 1—4 into Syriac and then retranslate.

6. Write the following forms in Syriac, giving Rukhokh and Kushoy. (1) Thou shalt write. (2) We shall write. (3) He shall write. (4) Ye

shall write. (5) I shall write. (6) We shall buy. (7) They shall buy. (8) Let him fall. (9) She sat. (10) He put. (11) It shall be finished. (12) Thou shalt be troubled. (13) Ye shall be nigh. (14) We shall worship. 15. Let it be at peace.

LESSON FOUR. Gen. I. 6—8.

1. NOTES.

38. ܘܶܐܡܰܪ *and (he) said.*

(1) Syllables: (*a*) open, (*b*) closed, § 17. 1, 2.

(2) Vowels: (*a*) R^{e}bhoṣo, (*b*) P^{e}thoho, § 6.

(3) ܐ has here no consonantal force, but is quiescent, § 25.

(4) Pê Olaph verbs have a helping vowel with the Olaph, §§ 33. 1, 55. 1. This vowel when preceded by an inseparable particle is thrown back, the Olaph quiescing, §§ 25. 1. (2), 34. 2.

39. ܐܰܠܳܗܳܐ *God* (N. 3). (1) Three syllables, all open.

(2) Vowels: (1) P^{e}thoḥo, (2, 3) Z^{e}ḳopho, § 6.

(3) The vowel ܰ has been retained by the guttural, as a helping vowel, § 28. 2. (2).

40. ܢܶܗܘܶܐ *neh-wê, let there be.*

(1) ܢ is the sign of the 3rd masc. of the Imperfect.

(2) Verbs whose last radical was originally ܘ or ܝ end in the Imperf. in ܶܐ § 60. 3.

41. ܪܶܩܝܳܥܳܐ (רָקִיעַ) *expanse.*

(1) Syllables: both open.

(2) Vowels: (1) Ḥ^{e}bhoṣo (2) Z^{e}ḳopho.

42. ܒ݂ܰܡܨܰܥܬ݂ *in the midst of.*

(1) ܒ has Rukhokh because the preceding word ends in a vowel; ܬ because preceded by a vowel, § 10. 1. (1). (3).

(2) ܒ is the inseparable preposition *in*, § 34. 1.

(3) ܡܨܰܥܬ݂ is in the construct state singular number, fem. gender, § 76. 2.

43. ܡܰܝ̈ܳܐ *mă-yo, the waters.*

(1) The marks ̈ are Rebbuy, § 13, the sign of the plural.

(2) Some plurals end in ܳܐ, § 86. 16.

44. ܢܶܗܘܶܐ ܦܳܪܶܫ *let it be dividing.*

(1) ܢܶܗܘܶܐ is the same as in N. 38. Used with a participle, it denotes continuous future action, § 127. 5.

(2) ܦܳܪܶܫ—*po-resh* is a participle of the simple species. Compare פֹּרֵשׁ. See § 50.

(3) The original form of the participle was *pârĭsh*; the *ô* from *â* is naturally long and hence unchangeable, the *ĭ* is naturally short and changeable, § 7. 3.

45. ܒܶܝܬ—*bêth, between.*

(1) *ê* is naturally long by contraction from *ăy*, §§ 7. 3, 29. 3.

(2) The root is ܒܝܢ; *n* has been dropped (as in בַּת in Hebrew). The form was ܒܰܝܢܬ, § 23. 2. (3).

46. ܘܰܥܒܰܕ—*wă-ʿ^{e}bhădh, and he made.*

(1) ܥ is to be distinguished form ܠ, § 4. 3. (6).

(2) ܘ takes a helping vowel § 34. 1, and forms with it a half open syllable, § 17. 4.

(3) ܥ has a half-vowel as is shown by the aspirated ܒ, §§ 9. 3, 10. 1. (2).

(4) ܥܒܰܕ is the 3rd pers. sing. masc. of the P^{e}ʿal or simple form of the verb. This is the *first form* of the verb and the simplest, § 43. 1.

47. ܐܰܪܩܺܝܥܳܐ—*'arkîʿo, the firmament.*

By comparison with 39, it will be seen that an Olaph has been placed before ܪܩܺܝܥܳܐ. This Olaph is called Olaph prosthetic, § 20, 1.

48. ܘܰܦܪܰܫ and he separated.

This is in the simple or P^{e}ʿal stem, in the first form, see 46.

49. ܕܰܠܬܰܚܬ—*dal^{e}thah^t, which (were) beneath* (lit. *to under*).

(1) ܬܚܬ *under*, is a preposition.

(2) ܠ *to* is an inseparable preposition, § 34.

(3) ܕ is the relative pronoun. It here introduces the relative or adjective clause defining ܡܰܝܳܐ, §§ 38, 136.

50. ܡܶܢ *from*, see § 6. 3. (2).

51. ܕܰܠܥܶܠ—*dal^{e}ʿel, which were above.*

(1) Three elements: the relative ܕ cf. 49. 3, the preposition ܠ, see 49. 2, and ܥܶܠ = ܥܰܠ *upon*, see 13.

(2) For the change from ܥܰܠ to ܥܶܠ see § 29. 2.

52. ܘܰܗܘܳܐ *and it was.*

(1) ܗܘܳܐ is the first form of the verb.

(2) The ܳ comes from original *awa*, § 60. 1, but see also § 29. 5. (2), (3).

53. ܗܳܟ݂ܰܢܳܐ—*hokhanno, so.*

54. ܕܰܬ݂ܪܶܝܢ—*dath^e^rên, which is two* i. e. *second.*

(1) ܕ, pointed according to § 34 with a helping vowel, is the relative pronoun introducing an adjective clause, § 38.

(2) ܬܪܶܝܢ is one of the few remnants of a dual which remain in Syriac, § 76. 5.

(3) Notice that Hebrew שׁ often becomes ܬ in Syriac and ܢ is sometimes changed to ܪ.

2. OBSERVATIONS.

34. A helping vowel is given to every second consonant preceding one which has a vowel, e. g. ܘܰܥܒܰܕ, ܘܰܗܘܳܐ, ܕܰܬ݂ܪܶܝܢ, ܕܰܠܥܶܠ.

35. The vowel of prosthetic Olaph or of an Olaph beginning a word is thrown back upon a previous ܘ, ܕ or inseparable preposition, e. g. ܘܶܐܡܰܪ, ܠܰܐܪܩܺܝܥܳܐ.

36. A word has as many syllables as it has full vowels, e. g. ܘܶܐܡܰܪ *we-mar*, ܐܰܠܳܗܳܐ *'a-lo-ho*, ܪܩܺܝܥܳܐ *r^e^ḳi-ʿo.*

37. Pretonic *ā* is not found in Syriac. The original *ă* of the verbal or nominal form, which in Hebrew becomes pretonic Kamets, is volatilized, e. g. ܥܒܰܕ = עָבַד.

38. The feminine in Syriac is everywhere denoted by ܬ, except in the absolute state of nouns and participles, e. g. ܪܚܶܡܬ݂, ܗܘܳܬ݂, ܡܰܠܟܰܬ݂ but ܡܰܠܟܳܐ. Such nouns as ܐܰܪܥܳܐ and ܢܰܦ݂ܫ are, in the singular, masculine in form but feminine in gender. Compare the agreement of the nouns with feminine verbs and see § 86. 10.

39. The name of the simple species or stem is P^eʿ^al. Examples of it are: ܦܪܰܫ; ܥܒܰܕ and ܗܘܳܐ.

40. The 3rd pers. sing. masc. of the P$^{e\text{ʿ}}$al is the first as well as simplest form of the verb, from which all other forms of different gender number person tense or stem are made by vowel changes and by significant preformatives and sufformatives; and, in the case of the intensive stems, by the doubling, also, of the second radical.

41. Naturally long vowels are unchangeable e. g. ô from original â ܦܳܪܶܫ, î in ܪܩܺܝܥܳܐ, ô in ܗܘܳܐ, û in ܪܽܘܚܶܗ, ê in ܒܶܝܬ.

42. Naturally short vowels are changeable, e. g. ܡܪܰܚܶܦ, ܡܪܰܚܦܳܐ, ܦܳܪܶܫ, ܦܳܪܫܳܐ.

3. Grammar Lesson.

1. §§ 7. 14—17. 25. 30. 31. 35. 45.

2. Learn the following table which gives the regular inflection of substantives, adjectives and participles.

	Sing. masc.	Sing. fem.	Plur. masc.	Plur. fem.
Abs.	ܦܳܪܶܫ	ܦܳܪܫܳܐ	ܦܳܪ̈ܫܺܝܢ	ܦܳܪ̈ܫܳܢ
Cons.	ܦܳܪܶܫ	ܦܳܪܫܰܬ	ܦܳܪ̈ܫܰܝ	ܦܳܪ̈ܫܳܬ
Emph.	ܦܳܪܫܳܐ	ܦܳܪܫܬܳܐ	ܦܳܪ̈ܫܶܐ	ܦܳܪ̈ܫܳܬܳܐ

3. Show what the endings for gender and number are.

4. What vowel is unchangeable? What vowel is everywhere dropped before forms with affixes?

5. Pronounce *por-sho* not *por^{e}sho*; *por-shîn* not *por^{e}shîn,* §§ 30. 1, 31. 3. Rem. 2.

6. Inflect, in like manner, ܡܪܰܚܶܦ *brooding,* § 81.

7. Review §§ 5. 6. 16. 24. 33.

4. Word Lesson.

ܒܺܝܫ *evil.* ܕ (inseparable prefix) *which, that.* ܝܰܡܳܐ *sea.* ܫܠܰܚ *he sent.* ܬܪܶܝܢ *two.* ܡܶܢ *from.* ܗܽܘ *it, he.* ܬܰܠܡܺܝܕ *disciple.*

5. Exercises.

1. Let there be the firmament between the waters and the waters. 2. Between the heavens and the earth which God made. 3. The

waters which are under from the heavens and the earth which is above from the seas. 4. In the morning which is two God sent the light and he called the light day. 5. It (is) good that it was so. 6. The disciples the good [are] separating from the evil. 7. God [is] good and the earth (fem.) which (ܕ) he made [is] good. 8. In the beginning the light (was) separating between the day and the night.

9. Translate literally verses 6 and 7 and, without further aid than your own translation, translate back into Syriac.

10. Do the same for verses 1—5.

LESSON FIVE. Gen. I. 9—13.

1. Notes.

55. ܢܶܬ݂ܟܰܢܫܽܘܢ—*nethkanneshun, let them be collected.*

(1) The preformative ܢ is the sign of the 3rd person of the Impf.

(2) The ܽܘܢ is the sign of the masculin plural.

(3) The ܬ prefixed after a preformative is the sign of the reflexive or passive stem.

(4) The root is ܟܰܢܫ *to collect.*

(5) This form would be written the same in the Ethpeʿel and in the Ethpaʿal. It is better here to put it in the latter, or the intensive passive; and to read *neth-kan-neshun,* not *neth-ka-neshun.*

56. ܠܰܐܬ݂ܪܳܐ—*lath-ro, to a place.*

(1) The vowel of the Olaph is thrown back to the inseparable preposition, § 34. 2.

(2) Though emphatic in state, the noun is indefinite in meaning, § 93. 2.

57. ܬܶܬ݂ܚܙܶܐ—*teth-ḥezê, let appear.*

(1) The preformative ܬ shows that the form is in either the 3rd fem. sg. or in the 2nd. masc. The context decides for the former.

(2) The first form of all the Imperfects of verbs Lomadh Hê ends in ܶܐ. The 3rd fem. sg. differs from the masc. merely in changing ܢ to ܬ, § 45. 5.

(3) The first form of the verb is ܚܙܳܐ, see 22, and compare ܒܪܳܐ, ܗܘܳܐ and ܢܶܗܘܶܐ.

(4) The second ܬ shows that this is a passive stem, § 41. 4. Since the Ethpaʿal and Ettaphal have everywhere three syllables, this must be the passive of the simple stem, i. e. the Ethpᵉʿel.

58. ܝܰܒ݁ܺܝܫܬ݁ܳܐ—*yab-bîsh-to, the dry land.*

(1) The ܒ being preceded by a vowel the dot above it, called Kushoy, shows that it is to be doubled, § 10. 2. (2).

(2) ܬ not having a vowel before it, the dot shows merely that there is no half-vowel after the ܫ and that ܬ is unasperated.

(3) ܬ is the sign of the fem.; ܐ of the emphatic state, § 76.

59. ܘܰܠܟ݂ܶܢܫܳܐ—*walᵉkhensho, and to the gathering.*

(1) ܟ݂ܶܢܫܳܐ is a segholate noun masc. sing. emphat. § 67.

(2) ܠ is the inseparable preposition regularly prefixed, § 34.

(3) ܘ is the conjunction. It has a helping vowel because occurring before an unvowelled consonant. It forms with this vowel a half-open syllable and the ܠ takes a half-vowel., §§ 17. 4, 31. 3, 33. 2.

60. ܕܡܰܝܳܐ—*dᵉmayo, of the waters,* lit. *that of the waters.*

(1) ܕ is really a demonstrative pronoun corresponding to Hebrew זֶה. It has come to denote the genitive relation, § 98. A.

(2) For ܡܰܝܳܐ, see 17.

61. ܝܰܡܡ̈ܶܐ—*ya-mê, seas.*

(1) The two dots are the sign of the plural *Rebbuy,* § 13.

(2) The line under the first ܡ is linea occultans and shows that, although written the ܡ is not to be pronounced, § 19. 3.

(3) ܐ is the sign of the emphat. masc. plural., § 76. 3.

(4) The singular is ܝܰܡܳܐ, § 67. 2. (7).

62. ܬ݂ܰܦ݁ܶܩ—*thap-pek, let cause to go out.*

(1) ܬ with Rukhokh because the word preceding ends in a vowel, § 10. 1. (3); ܦ with Kushoy, because doubled to compensate for an assimilated Nun, § 10. 2. (2).

(2) The ܬ shows the 3rd fem. Impf.; the ܰ above it is the sign of the causative or Aphʿel stem, §§ 45. 2, 47. *Rem.* 4.

(3) The Yudh at the end is sometimes, though less seldom than not, found with the 3rd fem. Impf. § 47. *Rem.* 5, § 45. 5.

(4) The root is ܢܦܰܩ, the Nun being assimilated always at the end of a syllable when not accompanied by a vowel, §§ 18, 53.

63. ܬܰܕܐܳܐ—*tha-dho, grass.*

(1) The last Olaph is otiant, § 24. 1; the other is quiescent, its vowel having been thrown back on the ܕ, so that we have *tha-dho* instead of *thadh-'o,* § 25. 1. (2).

(2) ܬ has Rukhokh because the preceding word ends in a vowel, § 10. 1. (3).

(3) ܬ stands for Hebrew שׁ. It has been transposed with ܕ, the vowel being equivalent to דֶּשֶׁא.

64. ܥܶܣܒܳܐ—*ʿes·bo, herb.*

(1) This is a segholate of the *ĭ* class, § 67. 1.

(2) It is in the emphatic state of the masc. although indefinite § 93. 2.

65. ܕܡܶܙܕܪܰܥ—*dh^{e}mez-d^{e}raʿ, which was seeding for itself.*

(1) ܕ is the relative pronoun and introduces the adjective clause, §§ 38. 136. It has Rukhokh after a preceding vowel, § 10. 1. (3).

(2) ܡܶܙܕܪܰܥ is the Ethp^{e}ʿel or reflexive of the simple stem. ܡ is the sign of the participle, § 50. 2. ܕ and ܙ have been transposed, according to § 21. 1. ܕ is metathesis from ܬ the sign of the reflexive, § 22. 4. In the last syllable the vowel is ܰ instead of ܶ because of the guttural, §§ 26. 1. (1), 52. 3.

66. ܠܓܶܢܣܶܗ—*l^{e}gen-seh, according to its kind.*

(1) ܠ is the inseparable preposition regularly prefixed with a half-vowel, § 34. 1.

(2) ܶܗ is the pronominal suffix 3rd masc. sing. (=הוּ), § 36.

(3) ܓܶܢܣ is treated as an *ă* class segholate. It comes from the Greek γένος.

67. ܘܐܺܝܠܳܢܳܐ—*wî-lo-no, and the tree.*

(1) Waw draws back the vowel of the ܐ and the Olaph quiesces, § 25. *Rem.* 1.

(2) ܳܐ is the sign of the emphatic state, § 76. *Rem.* 1.

68. ܕܦܺܐܪ̈ܐ—*dh^{e}phî-rê, of the fruit,* lit. *that of the fruits.*

(1) ܕ is aspirated after the preceding vowel. It introduces an

appositional relative clause which has become equivalent to our genitive, § 97. A. 2.

(2) ܦܐܖ̈ܐ. The two dots are Rebbuy, one of them standing also for the diacritical point of the Rish, § 13. 2. ܐ̈ is the sign of the masc. plur. emph., § 76. 3.

69. ܕܥܳܒܶܕ—*dh^{e}ʿo-bhedh, which was yielding,* lit. *was making.*

(1) For ܕ see 65. 1.

(2) ܥܳܒܶܕ is the active part. of P^{e}ʿal. Masc. sing., see 44.

70. ܕܢܶܨܒ݂ܬ݂ܶܗ—*d^{e}neṣ-b^{e}theh, whose stock.*

(1) ܕ introduces the relative or adjective clause. It has Kushoy because preceded by a consonant. Along with ܗ̇ *his* it forms the genitive *of which* or *whose,* §§ 36, 38, 104. 2.

(2) ܢܶܨܒ݂ܬ݂ is in the fem. as shown by ܬ § 76. 2. The emphatic is ܢܶܨܒ݂ܬܳܐ (cf. Heb. מַצֶּבֶת Is. 6:13).

71. ܒܶܗ *in it.*

This is the inseparable preposition ܒ and the masc. sing. 3rd pers. pron. suffix. §§ 34, 36. 3.

72. ܘܐܰܦܶܩܬ݂—*wap-p^{e}ḳath, and (she) caused to go forth.*

(1) Wau, as usual, draws back the vowel of the Olaph the latter quiescing, §§ 25. *Rem.* 1, 34. 2.

(2) In ܐܰܦܶܩܬ݂, ܬ݂ is the sign of the 3rd fem. sing. of the perfect; ܐܰ is the sign of the Aphʿel or causative stem; the Kushoy over the ܦ, since it is preceded by a vowel, shows that the ܦ is doubled; the doubling is occasioned by a preceding Nun, which has been assimilated regularly at the end of a syllable when preceded by a vowel and followed by none, §§ 43. *Rem.* 1, 41. 3, 53. 2.

73. ܕܬ݂ܠܳܬ݂ܳܐ—*dhath^{e}lo-tho, which is three* i. e. *the third.*

(1) This is an adjective clause limiting ܝܰܘܡܳܐ *day.*

(2) In *dha, dh* is aspirated after the preceding vowel; *a* is a helping vowel; the syllable is half-open, §§ 33. 2, 17, 4.

(3) ܬܠܳܬ݂ is equivalent to the Hebrew שָׁלֹשׁ, שׁ being regularly equivalent to ܬ where they both correspond to ث in Arabic. The pretonic Kamets of the Hebrew is always volatilized in Syriac.

2. OBSERVATIONS.

43. There are in Syriac:

(1) A simple verb stem, *e. g.* ܚܙܳܐ, ܦܪܰܫ.

(2) An intensive verb stem, *e. g.* ܡܪܰܚܶܦ.

(3) A causative verb stem, *e. g.* ܐܰܦܩܰܬ.

(4) A simple passive stem, *e. g.* ܐܶܬܚܙܺܝ, ܡܶܬܦܪܶܫ.

(5) An intensive passive stem, *e. g.* ܢܶܬܩܰܛܠܽܘܢ.

(6) And a causative passive stem, (not yet occurring).

44. The characteristic of the intensive stems is the doubling of the second radical.

45. The causative stem is characterized by ܰ before its first radical.

46. All passives have as their sign a ܬ occurring before the first radical. In all Perfects and Imperatives this ܬ is preceded by Olaph; in all Participles and Infinitives by Mim; in the Imperfect by the appropriate personal preformative.

47. The names of the stems are Peʿal, Paʿel, Aphʿel, Ethpeʿel, Ethpaʿal, Ettaphʿal.

48. ܳ when naturally long corresponds to the Hebrew naturally long ô.

49. The name of ܳ is Zekopho; of ܰ, Pethoḥo; of ܶ Rebhoṣo; of ܺ Ḥebhoṣo; of ܽ ʿeṣoṣo.

50. The preformatives of the Imperfect are the same as in Hebrew, except that in the 3rd person masculine there is Nun instead of Yudh and that in the 3rd fem. plur. there is Nun instead of Tau.

3. GRAMMAR LESSON.

(1) Review the sufformatives of the Peʿal Perfect, § 43.

(2) Form with the aid of these the Perfects of all the other stems, § 44.

(3) §§ 8, 13, 18, 19, 21, 22, 36, 44.

(4) Review §§ 9—11, 20, 23, 34, 35, 37—43.

4. WORD LESSON.

ܢܣܰܒ *to take.*	ܫܡܰܥ *to hear.*
ܚܠܶܡ *to heal.*	ܙܩܰܦ *to crucify.*

ܠܒܫ	*to clothe.*	ܐܝܟ ܕ	*according as.*
ܐܬܢܣܝ	*to tempt.*	ܕ	*what, that.*
ܦܩܕ	*to command.*	ܠܡܐܡܪ	*to say.*
ܩܪܒ	*to be near.*	ܡܛܠ ܕ	*because.*
ܪܚܩ	*to be far.*	ܩܘܫܬܐ	*truth.*
ܦܬܚ	*to open.*	ܐܢܘܢ	*them.*

5. Exercises.

1. God said: Let the heavens be opened and let the herb appear on the earth. 2. The earth brought forth grass according as God commanded. 3. Let the earth bring forth the tree of fruits which is making fruits whose sprout is in itself. 4. He clothed the earth (with) herbs. 5. Hear ye what I have been commanded to say. 6. Ye have been healed because ye have heard what I said. 7. He was taken and tempted and crucified. 8. Ye have been commanded to say the truth. 9. God clothed them and commanded them to hear the truth. 10. Draw nigh to God and He will draw near to you, remain far from Him and He will be far from you.

LESSON SIX. Gen. I. 14—16.

1. Notes.

74. ܢܗܘܘܢ—*neh-wun, let them be.*

(1) The first Nun indicates the Imperfect 3rd person, § 45.

(2) The ending ܘܢ denotes the masculine plural, § 45. 6.

(3) The root is ܗܘܐ *he was*, cf. ܗܘܬ *she was.* See 9.

75. ܢܗܝܖ̈ܐ—*nah-hîrê, lights.*

(1) The two dots over the Rish are Rebbuy, the sign of the plural; one dot coincides with the diacritical point of the Rish, § 13. 2.

(2) ܐ is the sign of the masc. plur. emphatic, § 76. 3.

(3) The root is the same as that of ܢܘܗܪܐ *light,* see 20.

76. ܕܫܡܝܐ—*dha-sh^e^ma-yo, of the heavens*, lit. *that of the heavens.*

(1) ܕ is in apposition with ܢܗܝܖ̈ܐ; ܫܡܝܐ is in the genitive relation to the pronoun. See § 97. A.

(2) The first syllable is half open and its vowel a helping vowel, §§ 17. 4, 33. 2.

77. ܠܡܶܦܪܰܫ—*l^emeph-rash, to separate.*

(1) ܠ is the inseparable preposition regularly prefixed with a half-vowel, § 34. 1. It is always used before the Infinitive construct § 120. 1. (3).

(2) ܡܶܦܪܰܫ is the Infinitive of the P^e^al, § 49. 1. The root is ܦܪܰܫ.

78. ܝܰܘܡܳܡܳܐ, cf. ܐܺܝܡܳܡܳܐ see 31. In one case there is Olaph prosthetic; in the other not. Cf. ܪܡܫܐ 41 and ܐܶܪܡܫܳܐ 47.

79. ܠܺܠܝܳܐ—*li-l^eyo, night.*

(1) *i* comes by contraction from *ay,* § 29. 4. (4).

(2) This noun is generally written ܠܠܝܳܐ. See 41.

80. ܠܳܐܬܘ̈ܳܬܳܐ—*loth^ewotho, for signs.*

(1) ܠ is the preposition, which draws back the vowel of the Olaph, the latter quiescing, § 25. 1. (2) and *Rem.* 1.

(2) ܬ̈ܳܐ is the sign of the fem. plur. emphatic. The Wau is sometimes inserted in nouns between the root and the ending, § 86. 3.

(3) The singular is ܐܳܬܳܐ.

81. ܘܰܠܙܰܒܢ̈ܶܐ—*wa-l^ezabh-nê, and for times.*

(1) When more than one of the inseparable particles occur together every second one takes a helping vowel, § 34. 4.

(2) The noun is masc. plur. emph.; see 75. 2.

82. ܘܰܠܝܰܘܡ̈ܳܬܳܐ—*wa-l^eyau-mo-tho, and for days.*

(1) ܘܰܠ as in 81. 1.

(2) ܬ̈ܳܐ fem. plur. emphatic see 80. 2. The two dots are Rebbuy. The singular is ܝܰܘܡܳܐ.

83. ܘܠܰܫܢ̈ܝܳܐ—*w^ela-sh^ena-yo, and for years.*

(1) Since Shin is without a vowel Lomadh takes a helping vowel and Wau does not. Cf. 81 and 82.

(2) ܫܢ̈ܝܳܐ is a plur. emphatic. See § 86. 16. The singular is ܫܰܢ̱ܬܳܐ, § 87. 30.

84. ܡܰܢܗܪܺܝܢ—*man-h^erîn, giving light.*

(1) ܡ prefixed is a sign of participle except in P^e^al. Cf. ܡܪܰܚܦܳܐ (16) and ܡܙܕܪܥ (65), but ܦܳܪܶܫ (44. 2.) and ܥܳܒܶܕ (69).

(2) P^{e}thoḥo with the preformative of the Participle denotes the causative or Aphʿel stem, § 41. 3.

(3) ـܝܢ is the sign of the masc. plur. absolute, § 76. 3.

85. ܠܡܰܢܗܳܪܽܘ l^e*man-ho-ru, to give light.*

(1) ܡ is prefixed to all Infinitives. The Infinitive construct is always preceded by ܠ, §§ 49, 120.

(2) All Infinitives, except the P^{e}ʿal end in ܽܘ with ܳ before the last radical, § 49. 2.

(3) P^{e}thoḥo with the preformative denotes the causative stem. Cf. 84. 2 and see § 41. 3.

86. ܬܪܶܝܢ *th^{e}rên, two.*

(1) For the etymology, see § 76. 5.

(2) For the syntax, see § 110. A.

87. ܪ̈ܰܘܪܒܶܐ—*rau-r^{e}bhê, great.*

(1) This is an irregular plural from ܪܰܒ, in the emph. state, § 87. 27.

(2) Note the position of the adjective after its noun and its agreement in gender, number and state. The same is true of ܪܰܒܳܐ *great* and ܙܥܽܘܪܳܐ *small*, §§ 93. 3. (1), 99. 1.

88. ܕܺܐܝܡܳܡܳܐ—*dhîmomo, of the day.*

(1) This is the second kind of the genitive constructions, § 97. A.

(2) ܕ is aspirated according to, § 10. 1. (3).

(3) Olaph prosthetic quiesces in the ܺ which has been thrown back on the preceding ܕ, § 34. 2, § 20, *Rem.* 2.

89. ܘܟ̈ܰܘܟܒܶܐ—*w^{e}khau-k^{e}bhê, and the stars.*

(1) The first Kaph has Rukhokh after a half-vowel; the second has Kushoy after a diphthong, § 10.

(2) ܶ̈ܐ is the sign of the masc. plur. emph.; the two dots are Rebbuy, §§ 13, 76. 3.

2. Observations.

51. All Infinitives have the preformative ܡ.

52. We have had, so far, three ways of denoting the genitive relationship.

(1) ܡܶܨܥܰܬ ܡܰܝ̈ܳܐ vs. 6.
ܐܰܦܰܝ̈ ܬܗܽܘܡܳܐ vs. 2.

(2) ܐܺܝܠܳܢܳܐ ܕܦܺܐܪ̈ܶܐ vs. 11.
ܐܰܪܩܺܝܥܳܐ ܕܫܡܰܝܳܐ vs. 14.

(3) ܘܪܽܘܚܶܗ ܕܰܐܠܳܗܳܐ vs. 2.

53. The Preformative of all Participles except the Pe'al, is ܡ. The only mark to distinguish the Infinitive from the first form of the Participle is the ending ܽܘ and the vowel ܳ before the last radical.

54. Participles have the inflection of nouns.

55. The preformatives of Infinitives and Participles have the same vowels as the Imperfect of their respective stems.

56. The preformative of the Pe'al stem is ܶ, *e. g.* ܡܶܦܪܰܚ 77, ܢܶܗܘܽܘܢ 74; the Pa'el stem has a half-vowel with the preformative, *e. g.* ܡܪܰܚܦܳܐ 16; the Aph'el has ܰ *e. g.* ܐܰܦܩܰܬ 72, ܡܰܢܗܪܺܝܢ 84. The preformatives of all the reflexive or passive stems are all followed by ܬܶ *e. g.* ܬܶܬܚܙܶܐ 57, ܢܶܬܟܰܢܫܽܘܢ 55, ܡܶܬܕܪܰܠ 65.

57. Attributive adjectives follow their nouns and agree with them in gender, number and definiteness.

3. Grammar.

1. Review the sufformatives and preformatives of the Pe'al Imperfect; and form with the aid of these the Imperfects of all the derived stems, §§ 45, 47.
2. §§ 12, 77.
3. Review §§ 76. 1—8. 13—18. 45.

4. Word List.

ܨܠܰܒ	*to crucify.*	ܟܬܰܒ	*to write.*
ܗܰܠܶܟ	*to go.*	ܟܬܳܒܳܐ	*a book.*
ܟܢܰܫ	*to assemble.*	ܫܶܡܫܳܐ	*sun.*
ܐܶܬܩܰܪܰܒ	*to draw near.*	ܡܶܛܽܠ ܕ	*because.*
ܐܰܪܚܶܫ	*to swarm.*	ܡܶܢ	*from.*
ܐܶܬܬܰܘܣܰܦ	*to add.*	ܦܰܩܶܕ	*to command.*
ܐܰܝܠܶܝܢ ܕ	*those which.*	ܟܰܕ	*when.*

5. Exercises.

1. The sun will be seen for the rule (that) of the day. 2. God made great stars for signs and for times. 3. The sun and the stars shall be shining in the expanse of heaven to give light upon the earth and they shall be the signs of the seasons of the days and of the years. 4. To divide; he shall divide; they shall divide; dividing; they divided; divided. 5. Crucify them; let them be crucified; thou shalt be crucified. 6. Thou shalt go in darkness because thou hast drawn near and hast taken from the fruits of (ܕ) the tree. 7. The waters (*pl.*) were assembled into one place and swarmed because God had so commanded. 8. Two books (two the books) shall be added to those which have been written and thou shalt write them when they shall be written.

LESSON SEVEN. Gen. 1. 17—23.

1. Notes.

90. ܘܝܰܗ̱ܒ—*w^eyabh, and (he) gave.*

(1) The line ander ܗ is linea occultans, § 11.

(2) ܝܰܗ̱ܒ is the Pe^ʿal Perfect first form, see § 64. 7.

The usual first form for a Pê Yudh verb would be ܝܻܗܷܒ § 58.

91. ܐܷܢܽܘܢ—*'ennun, them.* There is no pronominal suffix for the 3rd plural with verbs. In its stead, the personal independent pronoun is used, § 36. 2.

92. ܠܡܶܫܠܰܛ—*l^emesh-lat, to rule over.* This is the Pe^ʿal Infin. from ܫܠܰܛ Cf. 77.

93. ܕܰܐܪܒܶܥܳܐ—*dharb^eʿo, which is four.*

(1) This is a relative clause § 136.

(2) The cardinal after the relative may take the place of the ordinal § 110 B.

94. ܢܰܪܚܶܫܽܘܢ—*narḥ^eshun, let (them) swarm.*

(1) Nun is the preformative of the 3rd person Imperf. everywhere except in the 3rd fem. sing.

(2) ܘܽܢ is the ending of the masc. plural Imperf.

(3) P^e^thoḥo with the preformative is the sign of the Aph'el stem, § 41. 3.

95. ܪܰܚܫܳܐ—*raḥ-sho, a swarm.*

(1) This is an *a* class segholate in the emphatic singular, § 67.

(2) Rebbuy shows that the noun is a collective, see § 90. 1.

96. ܚܰܝܬܳܐ—*ḥay-y^e^tho, living.*

(1) The Rukhokh under the Tau shows that the preceding Yudh is doubled; since if *ay* were a simple diphthong Tau would have Kushoy, § 10. 2. (3) *Rem.*

(2) ܬܐ is the sign of the fem. sing. emphatic, § 76. 2.

97. ܦܳܪܰܚܬܳܐ—*po-ra-ḥ^e^tho, bird.*

(1) The fem. abs. is ܦܳܪܚܳܐ—*po-r^e^ḥo*; in the emphatic the short vowel is retained in order to avoid the coming together of three consonants at the beginning of a syllable, §§ 16. 2, 33. 2.

(2) The participle is here used as a noun, § 118.

98. ܬܶܦܪܰܚܝܢ—*theph-raḥ, let (her) fly.*

(1) The preformative ܬ is the sign of the 3rd fem. sing. Imperf.

(2) The sufformative ܢ is sometimes found with the 3rd sing. Imperf. Cf. ܬܶܦܩܽܘܢ 62.

(3) Yudh is otiose, § 24. 3.

(4) The ܶ shows it is in the simple or Pe'al stem. Obs. 56.

(5) P^e^thoḥo is the usual vowel over the 3rd radical in Lomadh Guttural verbs, § 52.

99. ܕܰܐܪܚܶܫܘ—*dhar-ḥesh, which (they) caused to swarm.*

(1) ܕ has Rukhokh according to § 10. 1. (3). It draws back the vowel of Olaph, § 34. 2. The Olaph quiesces in the preceding vowel, § 25. 1. (2).

(2) The Olaph designates the Aph'el stem; the Wau shows the 3rd plural, §§ 41. 3, 43. 6.

(3) The Wau is otiose, § 24. 2.

100. ܓܶܢܣܗܽܘܢ—*gen-s^e^hun, their kind.*

(1) For ܓܶܢܣ, see 66. 3.

(2) ܗܽܘܢ is the pronominal suffix of the 3rd plur. masc. *with nouns.* It is never used with verbs, see 91 and §§ 36, 77.

101. ܕܓܶܦܳܐ—*dh^e^ghep-po, of wing.*

(1) The Kushoy in the Pê is by way of compensation for an assimilated Nun, §§ 10. 2. (2), 18. 1, 67. 2. (6).

(2) The root ܓܢܦ is cognate to כנף.

(3) ܓܶܦܳܐ (ܓܶܢܦܳܐ) is in the emph. sing. masc. Cf. ܢܰܦܫܳܐ, ܓܶܢܣܳܐ.

102. ܓܶܢܣܳܗ̇—*ghen-soh, her kind.*

(1) ܗ̇ is equivalent to the Hebrew הָ, § 36.

(2) The diacritical point denotes the fem. ܳ as distinguished from the masc. ܶ, § 6. 6. (2).

(3) The fem. suffix refers back to ܦܺܐܪ̈ܳܐ. Cf. ܓܶܢܣܶܗ 66, ܓܶܢܣܗܽܘܢ 100.

103. ܒܰܪܶܟ—*bar-rekh, (he) blessed.*

(1) The ܰ over the first radical designates the intensive or Pa^c^el stem. Cf. ܡܒܰܪܟܳܐ, § 41. 2.

(2) This is the Perfect, since it has no preformative and cannot be in the Imv. It is in the first form *i. e.* 3rd masc. sing., since it has no sufformative for gender, number or person, § 43. 4.

104. ܠܗܽܘܢ—*l^e^hun, to them.*

(1) ܠ is a preposition. Cf. vs. 12.

(2) ܗܽܘܢ is pronominal suffix 3rd plural masc. See 100.

105. ܦܪܰܘ—*p^e^rau, be fruitful.* This the Imv. 2nd. masc. plur. of the simple stem from a Lomadh Olaph root, § 60. 4.

106. ܘܰܣܓܰܘ ܘܰܡܠܰܘ—*wa-s^e^ghau wa-m^e^lau, and multiply and fill.*

(1) The vowel with the Wau is a helping vowel, § 33. 2.

(2) The syllable after Wau is half-open, § 17. 1.

(3) These are both in the 2nd masc. plur. Imv. Pe^c^al.

107. ܕܰܒܝܰܡ̈ܶܐ—*dha-bh^e^ya-mê, which are in the seas.*

(1) The line under the first ܡ is linea occultans. See 61.

(2) The singular is ܝܰܡܳܐ.

(3) The clause is relative. § 136.

108. ܬܶܣܓܶܐ—*thes-gê, let (it) multiply.*

(1) The preformative ܬ denotes the 3rd sing. fem. Imperfect; the vowel *e* used with the preformative designates the simple stem.

(2) ܐ shows the root to be Lomadh-Olaph. Cf. ܢܶܗܘܶܐ 40. ܬܶܬܚܙܶܐ 57.

109. ܕܚܡܫܐ *the fifth*, see 93; ܬܦܩ *let bring forth*, see 98; ܪܚܫܐ *creeping thing*, see 96.

110. ܚܝܘܬܐ—*hay-w^etho'*, *beast.*

(1) The line above the Wau is called Marhetono, and shows that Wau is to be pronounced without a vowel, § 12. 2.

(2) The noun is a fem. segholate of the *a* class, § 67. 3.

2. Observations.

58. The Infinitive construct is always preceded by ܠ.

59. The cardinals preceded by the relative are often used for the ordinals.

60. The inseparable prepositions take pronominal suffixes *e. g.* ܒܗ ܠܗܘܢ 104.

61. Nouns take pronominal suffixes *e. g.* ܠܙܢܗ 66, ܠܙܢܗ 102, ܠܙܢܗܘܢ 100.

62. The 3rd pers. masc. of the personal pronoun is not suffixed to the verb, see vs. 17, 22.

63. Final Wau and Yudh do not take the linea occultans, when unpronounced *e. g.* ܬܦܪܚܝ 98, ܕܐܪܚܫܘ 99.

64. Nun is the preformative of the 3rd pers. Imperf. everywhere except in the 3rd fem. sing. where we have Tau.

65. ܘܢ is the ending of the masc. plur. Imperfect; ܘ of the masc. plur. Perf. and Imv.

66. Collectives sometimes take Rebbuy, see 96 and § 90.

66*a*. At the end of a syllable, Nun is assimilated to the succeeding consonant, which is then doubled. See 101, 109.

3. Grammar Lesson.

(1) Personal pronouns and pronominal suffixes §§ 35, 36. 2.

(2) §§ 32, 48, 49, 50.

(3) ܝܗܒ *to give*, § 64. 7.

(4) Review, §§ 19—25.

4. Word Lesson.

ܫܠܛ	*to rule.*	ܐܢܗܪ	*to shine.*
ܫܒܩ	*to forsake.*	ܐܫܬܡܥ	*to obey.*
ܥܒܕ	*to make.*	ܟܕ	*when.*
ܐܠܦ	*to teach.*	ܛܒ ܡܢ	*better then.*
ܥܡܕ	*to baptize.*		

5. Exercises.

1. God gave the smaller light for the ruling of the night and the stars to shine upon the earth and to separate between the light and (to) the darkness. 2. He made the great lights to rule over the day and over the night and when he saw them he said that (it was) good. 3. God taught the birds (sing.) to fly upon the face of the firmament of heaven. 4. Every living soul was taught to obey God who created all and blessed them and said to them: Obey God and ye shall be blessed; forsake God and He will destroy the great seamonsters and every living soul which creepeth (Participle absolute fem. sing.) and every bird of wing which shall multiply in the earth. 5. Ye shall be baptized with water and with the Spirit, which brooded over the face of the waters when God created the heavens and the earth and all which was in them. 6. To obey is better than to rule.

LESSON EIGHT. Gen. I. 24—31.

1. Notes.

111. ܘܟܠܗ ܪܚܫܐ *and all of it* (to wit) *the creeping things.*

(1) ܗ is a pronominal suffix agreeing in gender and number with the collective ܪܚܫܐ.

(2) ܪܚܫܐ is in apposition with ܗ.

(3) For the construction, see § 108. 1. (4) and § 94. 6. (1).

112. ܠܓܢܣܘܗܝ *according to its kinds.*

(1) ܘܗܝ is the form of the pronominal suffix 3rd sing. masc. with plural nouns, § 77.

(2) Rebbuy shows the plural noun. The noun singular with the 3rd masc. suffix would be ܢܽܘܢܶܗ. (See 66).

113. ܢܶܥܒܶܕ *let us make.*

(1) ܢ is the preformative of the 1st pers. plur. Imperf., § 47. Rem. 4.

(2) This Imperf. is of the *i* class ܢܶܩܛܶܠ, § 46.

114. ܐ̱ܢܳܫܳܐ—*nosho, man.* The Olaph has the linea occultans and is not pronounced. It shows the root, § 19. 1. (1).

115. ܒܨܰܠܡܰܢ *in our image.*

(1) ܒ is the inseparable preposition, § 34.

(2) ܰܢ is the pron. suffix 1st plural, § 36.

(3) ܨܰܠܡ is an *a* class segholate in the sing. masculine, §§ 67 79.

116. ܕܡܽܘܬܰܢ *our likeness.*

(1) ܰܢ as in 115. 2.

(2) ܕܡܽܘܬ is a feminine construct from ܕܡܽܘ emphatic ܕܡܽܘܬܳܐ, § 75. 8.

117. ܢܶܫܠܛܽܘܢ *let them rule.*

(1) ܢ is the sign of the 3rd plur. P^{eʿ}al, § 45. 2.

(2) ܽܘܢ designates the masc. plur.

(3) The sign under ܠ is Mehagyono, see § 12. 1.

118. ܢܽܘ̈ܢܰܝ *fishes of.*

(1) ܰܝ is the sign of the masc. plur. constr., § 76. 3. Cf. ܐܰܦ̈ܰܝ 13.

(2) The two dots are Rebbuy.

119. ܕܪܳܚܶܫ *which creepeth.* Cf. ܦܳܪܶܫ 44. ܥܳܒܶܕ 69.

120. ܠܐܳܕܳܡ—*lo-dom, man.*

(1) Olaph throws back its vowel and quiesces, § 25. 1. (2).

(2) Lomadh is used in Syriac before the direct object, § 123.

121. ܨܰܠܡܶܗ *his image.*

(1) Absolute of noun=ܨܠܶܡ; construct, ܨܠܶܡ as in the phrase ܒܨܠܶܡ ܐܰܠܳܗܳܐ which follows: emphatic ܨܰܠܡܳܐ.

(2) ܶܗ is the pron. suffix "*his*" or "*of him*". Cf. ܢܽܘܢܶܗ 66.

122. ܒܪܳܝܗ̱ܝ—*b^{e}roy, created he him.*

(1) ܒܪܳ=ܒܪܳܐ (see 2), *he created.* This is a Lomadh Olaph verb, the ܰ having been heightened to ܳ in the open syllable, § 29. 5. (1).

(2) ܝܗ̱ܝ is the pron. suffix 3rd sing. masc. with Lomadh Olaph verbs § 61.

123. ܘܰܟܒܽܘܫܽܘܗ̇ *and subdue it.*

(1) ܗ̇ is the 3rd fem. suffix after a form of the verb ending in a vowel § 51. E. 2.

(2) The Imp. 2nd plur. Peʿal of ܟܒܰܫ is ܟܒܽܘܫܘ, which before suffixes throws back the vowel from ܒ to ܟ, while the ending ܘ becomes ܘܽ.

124. ܫܰܠܛܘ *rule ye,* is an imperative Peʿal of the *ă* class, *i. e.* whose vowel is ܰ not ܽ as in ܟܒܽܘܫܘ. The ܘ is otiose, §§ 46, 48, 24. 2.

125. ܝܶܗܒܶܬ *I have given.*

(1) ܝܰܗܒ becomes ܝܶܗܒ before ܶܬ and ܰܬ, § 64. 7.

(2) ܶܬ is the preformative for the 1st sing. com., ܰܬ for the 3rd fem. sg.

126. ܐܺܝܠܳܢ is in the absolute state.

127. ܕܺܐܝܬ ܒܶܗ *in which are.*

(1) When the relative would take a preposition it is placed at the beginning of the clause and the preposition follows with the appropriate pronominal suffix, § 136. 6.

(2) ܐܺܝܬ is often indeclinable. Here the subject is ܦܺܐܪ̈ܶܐ *fruits,* §§ 65, 128.

128. ܠܡܶܐܟ݂ܽܘܠܬܳܐ *food.*

(1) Olaph is quiescent in the ܶ as is shown by the Rukhokh under the Kaph, § 10. 1. (1).

(2) ܬܳܐ is the fem. emphat. ending, § 76.

(3) The form is maktul, the *a* having been obscured to *e*, § 74.

129. ܕܶܫܬܳܐ—*desh-to, which is six.*

(1) ܫܬܳܐ is one of the few words which have Kushoy after an unvowelled consonant in the same syllable, § 31. 1.

(2) ܶ is used as a helping vowel before a sibilant, § 33. 2, and compare § 20. *Rem.* 1.

2. OBSERVATIONS.

67. Most nouns take the same form before the pronominal suffixes as before the emphatic ending ܳܐ, *e. g.* ܕܽܘܟܬܶܗ, ܕܽܘܟܬܳܐ; ܢܰܦܫܳܗ̇, ܢܰܦܫܗܶܝܢ, ܢܰܦܫܶܗ, ܢܰܦܫܗܽܘܢ, ܢܰܦܫܳܐ.

68. The Imperf. Peʿal may have as the vowel of its 2nd radical either *a*, *i*, (which becomes *e*) or *u*, *e. g.* ܢܶܦܪܰܚ, ܢܶܫܠܰܛ, ܢܶܕܒܶܪ, ܢܶܩܛܽܘܠ, ܢܶܟܒܽܘܫ.

69. The Imperat. first form of the Pe'al is the same as the first form of the Imperf. with the preformative omitted.

70. When new elements are added to a word, shifting of vowels frequently takes place, *e. g.* ܢܸܡܠܘܿܟ but ܢܸܡܠܟܘܿܗ, ܟܒܘܿܫܘ but ܟܘܿܒܫܘܿܗ.

71. Before the sufformatives of the Imperfect which constitute a syllable the full vowel of the 2nd radical becomes a half-vowel, *e. g.* ܬܸܡܠܟܘܼܢ.

72. Before the sufformatives ܬܵ and ܬܲ of the Perfect the vowel of the 2nd radical is dropped and the half-vowel under the first becomes ܵ *e. g.* ܢܦܵܩܬ.

73. Olaph may quiesce at the end of a syllabe in the middle of a word, *e. g.* ܡܲܐܟ݂ܘܼܠܬܵܐ. Cf. ܕܐܲܪܥܵܐ, ܘܐܸܡܲܪ, vs. 26.

74. The original fem ending was ܬܲ, which is retained in the construct of the noun and in the 3rd fem. sing. of the Perf., but in the fem. absolute sing. the Tau is dropped and *a* becomes *o*, *e. g.* ܡܕܝܼܢܲܬ ܢܘܼܪܵܐ, ܩܸܛܠܲܬ.

3. GRAMMAR.

(1) Peculiarities of ܘ and ܝ, § 27.
(2) Pê Yudh and Pê Waw verbs, § 58.
(3) Review §§ 9—12, 31, 32.

4. WORD LESSON.

ܝܒܸܫ	*to be dry.*	ܝܬܸܒ	*to sit.*
ܝܠܸܕ	*to bear.*	ܝܢܸܩ	*to suck.*
ܝܩܸܕ	*to burn.*	ܥܒܸܕ	*to make, do.*
ܝܕܲܥ	*to know.*	ܠܵܐ	*not.*
ܝܩܲܪ	*to be heavy.*	ܒܲܪ	*son.*
ܝܗܲܒ	*to give.*	ܝܲܠܕܵܐ	*child.*
ܝܪܸܬ	*to inherit.*	ܐܲܢ݇ܬܬܵܐ	*woman.*
ܡܲܠܟܵܐ	*king.*	ܥܲܕ	*until.*

5. Exercises.

1. The trees will be burnt when God shall dry the earth with His wind. 2. God said: I will make man in my image according to my likeness and I shall cause them to know what I have done. 3. Let the earth be given to man to inherit. 4. Men were not born, they were made. 5. A child has been born to us, a son has been given to us and the ruling shall be his (to him). 6. The woman sat under the tree and suckled the son whom she had borne and because he howled when he saw the sun she caused the child to sit upon the earth. 7. Thou shalt inherit the earth and thou shalt learn and know that God is very good. 8. The sun is heavier than (heavy from) the earth. 9. God will sit in the heavens and say: Let the earth and the stars be burned, let the sea be dried, and let all the lights of heaven know that I am the king who made them.

LESSON NINE. Gen. II. 1—8.

1. Notes.

130. ܘܰܫܠܶܡܘ *and were finished.*

(1) The vowel of the first ܘ is a helping vowel. The first syllable is half-open, §§ 33. 1, 17. 4.

(2) The last ܘ is otiose. Final ܘ does not take the linea occultans, §§ 11. 3, 24. 3.

(3) The ܶ with the 2nd radical shows the verb to be intransitive, § 41. 1.

131. ܘܫܰܠܶܡ *and (he) finished.*

(1) The vowel with the first radical shows that this is the intensive or Paʿel stem, § 41. 2.

(2) The ܶ of the 2nd radical is obscured from ܰ, § 29. 2.

(3) Being without sufformative, this must be the 1st form *i. e.* the 3rd masc. sing., § 43. 4.

132. ܫܬܻܝܬܳܝܳܐ *the sixth.*

(1) This is an ordinal number. Cf. ܕܰܫܬܳ̈ܐ 129. See § 88. II.

(2) Ordinal numbers, like other adjectives, follow their nouns and agree in gender, number and definiteness, § 110. B.

133. ܥܒ̈ܳܕܰܘܗ̱ܝ *his works.*

(1) Rebbuy show the noun to be plural, § 13.

(2) ܰܘܗ̱ܝ is the 3rd sing. masc. pron. suffix, see 112, § 36.

134. ܕܰܥܒܰܕ—*da-ʿebhadh, which he made.*

(1) ܕ has Kushoy after the diphthong, § 10. 1. (3).

(2) The fact that ܒ has Rukhokh shows that ܥ has a half-vowel and that the first syllable is half-open, §§ 10. 1. (2), 17. 4.

135. ܘܶܐܬܬܢܺܝܚ *and he rested himself.*

(1) This is the reflexive from ܢܳܚ to rest, §§ 41. 4, 59. 3.

(2) Since it has no sufformative, it must be the first form, *i. e.* the 3rd sing. masc., § 43. 4.

136. ܫܒܺܝܥܳܝܳܐ *the seventh.* This is the ordinal from ܫܒܰܥ *seven,* § 88. II.

137. ܩܰܕܶܫܶܗ—*kad-desheh, sanctified it.*

(1) The dot over the ܕ is Kushoy and shows that the *a* is doubled. The form is intensive, the second radical being doubled, §§ 41. 2, 10. 2. (2).

(2) ܶܗ is the pron. suffix 3rd sing. masc. Cf. ܢܶܦܫܶܗ 66, ܠܡܰܠܟܶܗ 121.

138. ܡܶܛܽܠ *because* and ܟܽܠ *all* are the only words in which ܽ is written defectively, § 5. 5.

139. ܠܡܶܥܒܰܕ *by making.* See § 120. 1. (4) for this use of the Infinitive and compare the Hebrew.

140. ܬܰܘ̈ܠܕܳܬܳܐ *generations.*

(1) Rebbuy and ܬܳܐ designate the feminine plural emphatic.

(2) The first ܬ is prefixed, the form of the noun being ܬܰܘܠܺܕܬ. The root is ܝܠܶܕ *to bear,* § 74. 3.

141. ܘܰܕܐܰܪܥܳܐ *and of the earth.*

(1) The inseparable particles retain their helping vowel, when the succeeding consonant has a vowel thrown back from a following Olaph; so *wa-dhar-ʿo*, not *wᵉdhar-ʿo,* § 34. 3. *Rem.* 2.

(2) When a noun is in connection with two or more succeeding genitives, each of the latter is preceded by ܕ, § 97. A. *Rem.* 2.

142. ܐܶܬܒܪܺܝܘ *they were created.*

(1) ܐܶܬ is the sign of a reflexive or passive stem. The absence of a vowel after ܬ or ܦ show it to belong to the simple passive or Ethpeʿel, § 41. 4.

(2) Waw designates the 3rd plural, § 43.

(3) Yudh shows that the root is Lomadh Yudh (called Lomadh Olaph, see § 60).

(4) For the diphthong *iu*, see § 8. 1. (3).

143. ܕܰܥܒܰܕ *in which (he) made.* The preposition is often omitted from the relative clause, § 136. 6. *Rem.* 1.

144. ܗܘܰܘ *(they) had been* is in the 3rd plur. Perfect from ܗܘܳܐ fem ܗܘܳܬ. The two dots under the word are meant to distinguish the verb as denoting *existence* from the same verb used as an enclitic copula. Compare: ܗܘܳܐ vs. 6 with ܗܘܳܐ vs. 7 and ܗܘܰܘ vs. 25.

145. ܐܺܝܬܳܐ *had gone out.*

(1) The first Olaph is prosthetic, § 20. 1.

(2) Yudh quiesces in ˣ according to §§ 25, 3, 58. 1. *Rem.* 2.

(3) The form is the 3rd masc. sing. Peʿal, the verb being both Pê Yudh and Lomadh Olaph, §§ 58, 60.

146. ܐܰܚܶܬ *(he) caused to come down.*

(1) The form is Aphʿel from ܢܚܶܬ, the Nun being assimilated. Cf. ܐܰܦܶܩ 69. It is the first form of the Aphʿel *i. e.* 3rd masc. sing. Perfect, § 53. 2.

(2) ˆ is derived from an original ᵛ, § 29. 2.

147. ܠܰܝܬ *was not,* is contracted from ܠܳܐ & ܐܺܝܬ, § 65. Tau has Kushoy after the diphthong, § 10. 2. (3).

148. ܡܰܒܽܘܥܳܐ *mist.* The root is ܢܒܰܥ *to well.* The form is ܡܰܢܒܽܘܥ, the Nun being assimilated and the ܒ doubled. Cf. ܡܰܦܩܳܢܽܘܬܳܐ 128 and see §§ 18. 1, 74. 2. (5).

149. ܣܳܠܶܩ ܗܘܳܐ *used to go up.*

(1) ܣܳܠܶܩ is the active part. Peʿal first form; see 46. It is in the absolute state because a predicate, § 93. 3. (2) *a.*

(2) ܗܘܳܐ is enclitic and hence the ܗ has the linea occultans and is unpronounced §§ 64. 5, 127. 1. Cf. ܗܘܰܘ 144, ܗܘܳܬ, ܘܗܘܳܐ vs. 19.

(3) The Perf. of ܗܘܳܐ after the part. denotes continuous or repeated action or state, § 127. 3. (3).

150. ܡܰܫܩܶܐ ܗ̱ܘܳܐ *was watering.*

(1) The construction is the same as that in 149. 2, 3.

(2) The Part. is the first form of the Aphʿel, as is shown by ܡ prefixed with ܰ, §§ 41. 3, 50. 2.

(3) The first form is ܫܩܳܐ. Cf. ܗܘܳܐ, ܩܪܳܐ.

151. ܒܰܐܢܦܰ̈ܘܗ̱ܝ *in his nostrils.*

(1) ܒ is the preposition with the vowel of Olaph drawn back.

(2) Olàph quiesces according to § 25. 1. (2).

(3) ܰܘܗ̱ܝ is the ending of the 3rd masc. sing. suffix with plural nouns. § 77.

(4) The two dots over ܘ are Rebbuy; the one over ܒ is Kushoy after a consonant; the one over ܦ is Kushoy denoting the doubling to compensate for the assimilated Nun, §§ 10, 12.

152. ܚܰ̈ܝܶܐ *life,* lit. *lives.*

153. ܡܶܢ ܩܕܺܝܡ *from* (*the*) *front, i. e. from the east.*

154. ܣܳܡ (*he*) *put.* This is the first form of a verb Ê Wau contracted from ܣܘܰܡ, § 59.

2. Observations.

75. Most verbs have ܰ in the first form; some intransitive verbs have ܶ; two verbs have ܘܽ, § 41. 1.

76. The vowel occurs everywhere in the Paʿel stem after the first radical.

77. Ordinal numbers are formed from the radicals of the cardinals by putting a half-vowel after the first radical, ܺܝ after the second, and ܳܝܳܐ after the third, § 88.

78. The inseparable particles take a helping vowel before an unvowelled consonant and form with it a half-open syllable.

79. Whether a form is Peʿal or Paʿel depends often upon the *usus loquendi, e.g.* ܩܰܛܠܶܗ may be either ḳatleh, or ḳattᵉleh, *i. e.* simple or intensive. The sense and not the writing (which is the same in both) determines the stem.

80. Nouns may be formed by prefixing ܡ or ܬ to the root, *e. g.* ܬܰܘܠܕ̈ܳܬܳܐ, ܡܰܥܒܕܳܐ.

81. The Imperative has only a 2nd person.

3. GRAMMAR.

(1) The Perfect of the verb with suffixes, § 51. A. B.

(2) Quantity of vowels, § 28.

(3) Review, §§ 43, 44.

4. WORD LISTS.

ܫܒܩ *to forsake.*	ܪܕܰܦ *to follow.*
ܩܛܰܠ *to kill.*	ܬܡܰܗ *to wonder.*
ܬܩܰܠ *to weigh.*	ܒܛܶܢ *to conceive.*
ܡܠܰܟ *to counsel.*	ܫܰܒܰܚ *to glorify.*
ܐܚܰܕ *to seize.*	ܦܰܩܶܕ *to command.*

5. EXERCISES.

1. God has forsaken you because you forsook him. 2. God weighed his works which he had done and when He saw that he had not followed Him He killed him. 3. I counsel thee to seize them (ܕ with the Imperfect), because they have not glorified thee. 4. He made me to wonder (Aphel) when he commanded us to kill them because they had followed thee. 5. She conceived me and bare me. 6. I followed him and seized him and killed him because thou didst command me. 7. God rested from all his works when He had completed them and He blessed them and sanctified them. 8. When the heavens and the earth were created, a tree did not exist in the earth. 9. The Lord caused rain to come down and the herb of the field sprang up, and a mist was going up to water all the trees of the field and every green herb (greenness of herb) which Adam had for food, (which to Adam were).

LESSON TEN. Gen. II. 9—15.

1. NOTES.

155. ܘܰܐܦܶܩ *and he caused to go out.*

(1) The Olaph designates the Aph'el stem, § 41. 3.

(2) The first radical is ܘ. This becomes Yudh in the simple and intensive stems, § 58. The ܝܶ comes from *iy*.

(3) The third radical was originally Olaph; but most verbs of this kind have gone over into regular Lomadh Olaph verbs, § 60.

156. ܕܐܪܓܝܓ *which was pleasant.*

(1) This is a relative clause, § 136.

(2) The Olaph is prosthetic, § 20. 1.

(3) The noun is of the passive participial form ܦܥܝܠ. Being a predicate it is in the absolute state, § 93. 3. (2).

157. ܠܡܚܙܐ *to see.* This is the Infin. const. Peʿal of ܚܙܐ; the ܼ of ܡܦܥܠ becoming heightened in the opened syllable.

158. ܠܡܐܟܠ *to eat.* Pê Olaph verbs form their Infinitives regularly except that the Olaph quiesces and the following consonant is consequently aspirated. Cf. 128.

159. ܒܡܨܥܬܗ ܕܦܪܕܝܣܐ *in the midst of the garden.*

(1) For the genitive construction compare ܪܘܚܗ ܕܐܠܗܐ 15. See § 97 B.

(2) For ܡܨܥܬ and ܡܨܥܬܗ, see 42 and 15.

160. ܠܡܫܩܝܘܬܗ *to water it.*

(1) ܠ is the preposition; ܗ the pron. suffix 3rd sing. masc.

(2) ܡ is the sign of the Part. and Infin. of the Aphʿel, §§ 49, 50.

(3) ܘܬ designates the Infin. construct; the absolute would end in ܘ. Cf. ܡܢܝܗܪܘ 85.

(4) Yudh belongs to the root, which is Lomadh Yudh (Olaph), § 60.

161. ܠܦܪܕܝܣܐ *to wit, the park.* This is in apposition with ܗ; the ܠ may in such cases be rendered by "*to wit*", see § 123. 2. (7).

162. ܠ ܗܘܐ *becometh.* The verb ܗܘܐ followed by ܠ may be translated by *become.* This is the Peʿal Part. See § 60. 5.

163. ܐܪܒܥܐ ܪܫܝܢ *four heads.*

(1) The cardinal generally precedes.

(2) The noun following may be in either the emphatic or absolute state, § 110, A. 1.

164. ܫܡܗ ܕܚܕ *the name of it which is one.*

(1) On ܫܡ, see § 87. 29.

(2) ܕܚܕ is a relative phrase limiting the pronominal suffix and not the noun, see § 136. 4.

(3) This clause takes the place of the ordinal, § 110. B.

165. ܗ̇ܘ ܕܡܚܰܕܰܪ *It is that, which is surrounding.*

(1) ܕ=that which, see § 104. 2. (2) *Rem.*

(2) The phrase is a predicative substantive clause, § 135. 2.

(3) The Participle has ܰ instead of ܳ because of the ܪ, see § 52. 3.

(4) ܗ̇ܘ is the demonstrative pronoun 3rd masc. sing. § 35. It has the point over to distinguish it from ܗܘ̣, § 6. 6. (1).

166. ܠܟܽܠܶܗ *all.*

(1) ܠ is the sign of the direct object, § 123.

(2) The participle governs a noun.

167. ܕܬܰܡܳܢ *where,* introduces a relative clause, §§ 104. 4, 136.

168. ܘܕܰܗܒ݂ܳܗ—*w^e^dha-h^e^bhoh, and the gold of it.* The Rukkokh under the ܒ shows that the noun is not a segholate, but one which had originally two short vowels, *i. e. dahabh,* § 68. The segholate would be ܕܰܗܒܳܗ *dah-boh,* like ܓܶܢܣܳܗ *gen-so.*

169. (1) ܗ̇ܝ *that,* is a demonstrative pronoun limiting land. It follows its noun when attributive and agrees with it in gender and number.

(2) The point above the Hê stands for *o* and shows that *hoy* not *hî* is to be read, § 6. 6. (2) *b.* Compare Gen. III. 12 for ܗܝ.

170. ܛܳܒ *good,* is the predicative adjective. It agrees with its subject in gender and number, but not in definiteness, § 93. 3. (2).

171. ܬܢܝܳܢܳܐ *the second,* is an ordinal form for ܬܪܶܝܢ. Above in vs. 11 and below in vs. 14, the cardinal preceded by ܕ is used in its stead, § 110. B.

172. ܐܳܕܳܡ *the man,* ܠ with the direct object, § 123.

173. ܫܰܒ݂ܩܶܗ—*shabh-keh, left him.*

(1) The Rukkokh under the ܒ shows that it is not doubled. The form is, therefore, not Paʿel, but Peʿal. Cf. 137 and see, § 41. 2.

(2) ܗ̂ is the pron. suffix. 3rd sing. masc.

174. ܕܢܶܦܠܚܝܘܗܝ *that he might till it.*

(1) ܕ introduces the clause of purpose, § 137. 4.

(2) ܝܘܗܝ is the form of the 3rd sing. pron. suffix with the Imperf., § 51. D. 2.

(3) In ܢܶܦܠܚ (from ܢܶܦܠܰܚ § 46) Nun is the sign of the 3rd pers.; the absence of sufformatives shows it to be masc. sing.; the ܶ with the preformative shows the simple stem, §§ 45. *Rem.* 2, 47. *Rem.* 4.

(4) The 1st plur. Imperfect would also be ܢܶܦܠܰܚ. The context alone can determine whether the 1st or 3rd person is meant, § 37. *Rem.* 5.

175. ܘܢܶܛܪܺܝܗ̇ *and keep it.* This is the same in every respect as the preceding, except that we have ܢܶܛܪ for ܢܶܢܛܪ the radical Nun being assimilated. Cf. ܐܰܦܶܩ 72, and see § 53. 2.

2. Observations.

82. Lomadh Olaph verbs are mostly those which were originally Lomadh Wau or Yudh.

83. The conjunction Wau, the inseparable prepositions ܒ and ܠ and the relative ܕ, take ܰ before a consonant with a half-vowel.

84. The vowel under the 2nd radical of the Pe'al Imperfect is dropped before suffixes and before sufformatives forming a new syllable.

85. A short vowel may be dropped, volatilized or shifted.

86. A naturally long vowel is unchangeable, § 73.

3. Grammar.

(1) Euphony of vowels, § 29.
(2) The Imperfect &c. of the regular verb with suffixes, § 51. C. D. E. F.
(3) Review §§ 36 and 45—47.

4. Word Lesson.

ܐܶܢ	*if.*	ܦܠܰܚ	*to till.*
ܫܡܰܥ	*to hear.*	ܥܒܰܕ	*to serve.*
ܐܶܫܬܡܰܥ	*to obey.*	ܓܢܰܒ	*to steal.*
ܒܰܪܶܟ	*to bless.*	ܫܰܠܶܡ	*to deliver.*
ܪܕܰܦ	*to follow.*	ܒܥܶܠܕܒܳܒܳܐ	*enemy.*
ܩܰܕܶܫ	*to sanctify.*		

5. Exercises.

1. God will bless you if ye will follow him and serve him. 2. I will cause it (fem.) to bring forth herbs and trees which are pleasant (pl.) to see and whose fruits (which their fruits) are good for eating. 3. The river shall water it (masc.). 4. Let him bring and leave him in Eden that he may till it and keep it. 5. I shall cause it to surround all the land of Cush. 6. Thou wilt bless us and wilt cause us to see God. 7. I shall kill you; thou wilt bless him; she will forsake you. 8. Thou (fem.) wilt kill him if he shall not obey me. 9. Let him hear me, God said, and I shall bless him and I will sanctify him. 10. Thou (fem.) wilt hear me and obey me and I will hear thee when thou callest. 11. They will steal him and will kill him and will deliver him to his enemies.

LESSON ELEVEN. Gen. II. 16—20.

1. Notes.

176. ܘܶܐܡܰܪ ܠܶܗ *and said to him.* For the indirect object, see § 124. For the form, see § 34. 2.

177. ܡܶܐܟ݂ܰܠ ܬܶܐܟ݂ܽܘܠ *thou mayest eat.*

(1) ܡܶܐܟ݂ܰܠ is the absolute Infinitive used to intensify the idea of the verb, § 119. 1. The Rukkokh under the Kaph shows that Olaph is quiescent, § 10. 1.

(2) The verb is in the 2nd masc. sing. like ܬܶܩܛܽܘܠ except that the Olaph is quiescent, § 55. 2.

178. ܠܳܐ ܬܶܐܟ݂ܽܘܠ *thou shalt not eat.* This is the negative of the preceding. The negative of the Imperative is expressed by the Imperfect preceded by ܠܳܐ, §§ 114. 1. (2), 115. 3.

179. ܡܶܛܽܠ ܕ *because that.*

(1) ʿEṣoṣo is written defectively, § 6. 5.

(2) This is a common way of introducing the causal adverbial clause, § 137. 5. (2).

180. ܕܬܶܐܟ݂ܽܘܠ *in which thou eatest.* The preposition with its pro-

nominal suffix is omitted, as frequently in temporal clauses, § 136. 6. *Rem.* 1.

181. ܡܰܘܬܳܐ ܬܡܽܘܬ *the death shalt thou die.*

(1) ܡܰܘܬܳܐ is a segholate noun of the *a* class; here used instead of the Infinitive absolute, § 119. 2. *Rem.* 1.

(2) ܬܡܽܘܬ is the 2nd person masc. sing. Imperf. Peʿal for ܬܡܘܘܬ, *wu* going over into ܘܽ and the helping vowel of the preformative being volatilized. The root is Ê Wau, §§ 29. 7. (1), 59. 2.

182. ܕܢܶܗܘܶܐ *that should be &c.*, is a substantive subject clause, to which ܠܳܐ ܫܰܦܺܝܪ is the predicate, § 135. 1, 2.

183. ܒܰܠܚܽܘܕܰܘܗܝ *alone.* This is a compound of the prepositions ܒ and ܠ with the noun ܚܽܘܕ *unique,* followed by the pronominal suffix, § 89. B. *Rem.* 3. 3.

184. ܐܶܥܒܶܕ *I will make.*

(1) The Olaph is the preformative for the first person sing. Imperf.

(2) The ܶ under the second radical signifies an Imperf. of the *i* class, § 46. 1 and cf. יִתֵּן and יֵשֵׁב in Hebrew.

185. ܡܥܰܕܪܳܢܳܐ *help.*

(1) The point over the ܕ shows that the form is intensive Dolath being doubled, § 41. 2.

(2) The ܡ points to a participial form of the Paʿel stem, § 50. 2.

(3) The ending ܳܢܳܐ is often appended to participles to make *nomina agentis,* § 75. 1.

186. ܐܰܟܘܳܬܶܗ *like him.* This is the form which ܐܰܝܟ takes before suffixes, § 89. B. *Rem.* 3. 1.

187. ܘܰܐܝܬܺܝ *and he brought.*

(1) The first form is ܐܶܬܳܐ, § 64. 4, a Pê Olaph and Lomadh Olaph verb.

(2) The Olaph of ܐܰܝܬܺܝ denotes the Aphʿel stem, § 41. 3.

(3) For the ending ܺܝ see 155.

188. ܕܢܶܚܙܶܐ *that he might see.*

(1) The ending ܶܐ (like ֶה in Hebrew) is the common ending for Lomadh Olaph Imperfects, § 60. 3.

(2) The clause denotes purpose, § 137. 4. Cf. 174.

189. ܡܳܢܳܐ ܩܳܪܶܐ *what he was calling.*

(1) This is an indirect question introduced by the interrogative pronoun ܡܳܢܳܐ, § 132. 6. *Rem.* The sentence is an object substantive clause, § 135. 3. (2).

(2) On ܩܳܪܶܐ see 162 and § 60. 5.

190. ܗܘ̇ ܗܘ̣—*hau hu, that is.*

(1) ܗܘ̇ with a dot above the ܗ is *hau* the demonstrative pronoun, ܗܘ̣ with a dot below the ܗ is the personal pronoun *hu,* §§ 6. 6. (1), 35, 37.

(2) The demonstrative ܗܰܘ resumes and is in apposition with the substantive clause, beginning with ܕܰܠ, which precedes it. The clause with ܕܰܠ is equivalent to a noun absolute, §§ 95. 3, 135. 1.

(3) ܗܘ̣ is the copula, § 101.

191. ܫܡܳܗ̈ܐ *names.* This is an irregular plural from ܫܡܳܐ *name,* §§ 86. 14, 87. 29.

192. ܠܳܐ ܐܶܫܬܟܰܚ *there was not found.*

(1) ܫ and ܬ have been transposed, § 21. 1.

(2) It is Ethpeʿel as is shown (*a*) by the absence of a vowel before or after the ܬ (which her after transposition takes the place of the first radical), (*b*) by the non-doubling of the second radical.

(3) By there being but two syllables; the intensive and causative passive having three.

(4) According to form, this might be the 1st pers. sing. Imperf., or the 3rd masc. Perf.: the *sense* requires the latter.

2. Observations.

87. Imperfects may have *a, i,* or *u,* under the 2nd radical of the Peʿal.

88. The same form is often used in different senses, the sense in a particular case is to be determined by the context, *e.g.* ܐܶܫܬܟܰܚ, ܢܶܫܬܰܟܚܽܘܢ.

89. Clauses are substantive, adjective, or adverbial, § 135.

90. Notice the difference in mood denoted by the Imperfect in vs. 16—18, § 114.

3. GRAMMAR.

(1) Lomadh Olaph verbs, § 60.
(2) Lomadh Olaph verbs with suffixes, § 61.
(3) Review, § 27.

4. WORD LESSON.

ܚܙܳܐ	*to see.*	ܡܠܳܐ	*to be full.*
ܣܛܳܐ	*to decline.*	ܚܰܘܺܝ	*to show.*
ܚܕܺܝ	*to rejoice.*	ܨܰܠܺܝ	*to pray.*
ܫܠܺܝ	*to be at rest.*	ܐܽܘܪܚܳܐ	*way.*
ܢܰܣܺܝ	*to tempt.*	ܕܰܟܺܝ	*to purify.*
ܒܺܐܫ ܠܶܗ	*It displeased.*	ܐܰܣܓܺܝ	*to magnify.*
ܐܰܝܟ	*like* (before suffixes ܐܰܟܘܳܬ, § 89. B. 1).	ܨܶܒܝܳܢܳܐ	*will.*
ܫܕܳܐ	*to cast.*	ܢܰܦܫܳܐ	*soul.*
ܨܒܳܐ	*to will, wish.*	ܩܽܘܫܬܳܐ	*truth.*
ܩܪܳܐ	*to call.*	ܚܰܕܽܘܬܳܐ	*joy.*

5. EXERCISES.

1. Adam was commanded to call names to all the beasts. 2. He rejoiced when he saw that God had created the woman (for a) helper corresponding to him. 3. Ye have declined from the way and have tempted God who wished to give you rest (V stem). 4. It displeased God that Adam hid himself in a tree which was in Paradise, because he had eaten of the tree of the knowledge of good and of evil. 5. Let us pray to God that he may show to us his will and that he may not cast us from paradise. 6. Rejoice, my soul, and magnify the Lord God because he hath heard thee when thou didst pray to him. 7. Purify thy way and decline not from the truth, rejoice and cause thy soul to rest in God and he will fill thee (with) joy and show thee his truth and thy soul shall be purified. 8. When God shall see that it is not good

that I shall be alone he will make for me a helper corresponding to me. 9. God formed them and brought them to Adam that He might see what he was calling them.

LESSON TWELVE. Gen. II. 21—25.

1. Notes.

193. ܘܰܐܪܡܺܝ *and he cast.* Aphʿel Perf. 1st form. Cf. ܐܰܘܬܻܒ 155, ܐܰܝܬܻܝ 187.

194. ܘܕܡܶܟ *and he slept.*

(1) Wau has a helping vowel and with it forms a half-open syllable, §§ 17. 4, 33. 2.

(2) ܕܡܶܟ instead of ܕܡܰܟ because intransitive, § 41. 1. (2).

195. ܘܰܐܘܚܶܡ *and he closed.* Aphʿel 1st form. Cf. 193, 155, 187.

196. ܚܠܳܦܶܝܗ *in place of it.* ܚܠܳܦ like many other prepositions takes the plural construct form before the pron. suffixes, § 77. 4.

197. ܕܢܰܣܰܒ *which he had taken.*

(1) The clause is adjective, § 136.

(2) The Perfect is used in the sense of our Pluperfect, § 112. 1. (3).

198. ܠܰܐܢ̄ܬܬܳܐ *to a woman.*

(1) The preposition ܠ draws back the vowel the Olaph quiescing, § 34. 2.

(2) The line with the Nun is linea occultans, § 11.

(3) The word is the indirect object, the verb governing two objects, § 125. 3.

199. ܘܰܐܝܬܝܳܗ—*way-tᵉyoh, and he brought her.*

(1) ܗܳ is the pron. suffix 3rd fem. (Cf. ܢܶܦܫܳܗ 102), § 61.

(2) ܐܰܝܬܝ is the same form as ܐܰܝܬܻܝ 190, the original consonantal *y*, remaining before the suffix the preceding vowel having been volatilized *i. e. aytî* becomes *ay-tᵉyoh,* § 7. 3. (2) *b.*

200. ܗܳܢܳܐ ܙܰܒܢܳܐ *this time.*

(1) ܗܳܢܳܐ is a demonstrative pronoun, § 37. 1.

(2) The pronoun may precede or follow its noun, § 102. 1.

201. ܓܰܪܡܰܝ *my bones.* The form of the const. plur. masc. is the same as that of the const. plur. masc. with the suffix 1st sing., § 77. 1.

202. ܒܶܣܪܝ—*besr^{e}, my flesh.*

(1) An appended Yudh designates *my,* § 36.

(2) The final Yudh in words like this is pronounced like *e,* § 31. 3, *Rem.* 1.

203. ܢܣܝܒܐ (*was she*) *taken,* is the passive Part. P^{e}ʻal fem. sing. absolute, § 50. 1, § 76. 2.

204. ܢܶܫܒܽܘܩ (*he*) *shall forsake.*

(1) The Nun prefixed denotes the 3rd person of the Imperfect.

(2) The ܽ shows it is an Imperfect in *u* of the simple stem, § 46. 3. *Note.*

205. ܠܰܐܒܽܘܗܝ—*la-bhu, his father.*

(1) ܘܗܝ is the pronominal suffix 3rd sing. masc. after a vowel, § 36.

(2) ܐܒܘ is the form of ܐܒܐ before suffixes, § 87. 1.

(3) The Olaph throws back its vowel to the Lomadh and quiesces in the P^{e}thoḥo, §§ 32. 3, 25. 2.

(4) Lomadh is used in Syriac before the direct as well as before the indirect object, § 123. 2. (3).

206. ܘܢܩܦ *and he shall cleave.*

(1) This is the 3rd. pers. sing. masc. Imperf. form ܢܩܦ, the Nun having been assimilated. It is to be pronounced *neḳḳaph,* from *nenkaph,* §§ 18, 53.

(2) Notice that there is no Waw conversive in Syriac.

207. ܬܪܝܗܘܢ *the two of them.* ܬܪܝ is the construct of the Dual ܬܪܝܢ 52. On the Dual in Syriac, see § 76. 5.

208. ܚܕ ܒܣܪ *one flesh.*

(1) For the order see, § 99. 1. **Rem.** 1.

(2) The predicate noun adjective or participle is commonly put in the absolute state, § 93. 4. (2).

209. ܥܪܛܠܝܝܢ *naked.*

(1) The ܝܢ is the sign of the masc. plur. absolute, §§ 76. 3, 93. 4. (2).

(2) Notice the coïncidence of the diacritical point of the *r* with one point of Rebbuy, § 13. 2.

210. ܒܗܬܝܢ—*boh-tîn, ashamed.*

(1) This is the Act. part. of the simple stem in the abs. plur., §§ 50. 1, 76. 3.

2) The singular is ܒܶܗܬ݂, but the short vowel *e* is lost and the Tau hardened when an affix is appended. See § 30. 1, and compare § 31. 3. *Rem.* 1.

2. OBSERVATIONS.

91. There is no Waw conversive or consecutive in Syriac.

92. Syllables may be open, closed, or half-open, § 17.

93. *Aw* does not contract into *ô* in Syriac.

94. A Dual occurs in a few instances.

95. Changeable vowels may be dropped in inflection, § 7. 3. *e. g.* ܒܳܗܬ݁ܺܝܢ, ܐܰܟ݂ܠܶܗ.

96. The predicate adjective agrees with its antecedent in gender and number, but not in state, *e. g.* ܪܫܺܝܥܳܐ, ܒܪ̈ܝܟܺܝܢ.

97. The rules for the assimilation of Nun are the same in Syriac as in Hebrew.

98. Lomadh may be used in Syriac before the direct as well as before the indirect object.

99. Attributives usually follow the nouns, but occasionally they precede.

100. Attributives agree with their nouns in gender, number, and state.

101. In stative verbs, the vowel in usually *e.*

102. Some prepositions take the plural form before suffixes.

3. GRAMMAR.

(1) Pê Olaph Verbs, § 55.

(2) Peculiarities of Gutturals, § 26.

(3) Review, §§ 24, 25, 76, 77.

4. WORD LESSON.

ܐܶܚܰܕ *to seize.* V. *to close.*	ܐܰܝܬܺܝ *to bring.*
ܐܶܙܰܠ *to go out.*	ܝܺܠܶܦ *to learn.* III. *to teach.*
ܐܶܬ݂ܳܐ *to come.*	ܐܶܒܰܠ *to mourn.*

ܐܣܪ *to bind.*	ܥܗܕ *to remember.*
ܥܠ *upon, for* (before suffixes ܥܠܝ̈. See § 77. 4.).	ܩܕܡ *before* (Plural form before suffixes).

5. Exercises.

1. Adam slept because a sleep had been cast upon him and one of his ribs was taken and the flesh was closed in place of it; and the rib which had been taken from Adam was formed into a woman whom God brought to Adam. 2. And when Adam saw her he said: this shall be called woman and because that she is flesh of my flesh shall the two of us be one flesh. 3. Go ye out and say to the woman that I will bind her and teach her not to mourn for her. 4. Bring her to me and I will teach her to go out and to come in before thee. 5. Remember God and he has remembered thy father and thy mother. 6. They shall be blessed who mourn. 7. His flesh was eaten. 8. I shall learn all that thou wilt teach me because I am not ashamed to learn. 9. I shall teach and ye shall learn all that is written in this good book.

LESSON THIRTEEN. Gen. III. 1—5.

1. Notes.

211. ܥܪܝܡ ܗܘܐ *was cunning.*

(1) ܗܘܐ is enclitic after a participial adjective predicate, § 127. 10, and hence the ܗ has the linea occultans, § 11.

(2) The participle is the simple passive in the absolute singular, § 50. 1.

212. ܡܢ *from.*

(1) The point beneath shows that it is to be read *men* not *man* or *mon*, § 6. 6. (1).

(2) *Men* after the adjective denotes the comparative, § 101. 1.

213. ܟܠܗ̇ *every.*

(1) The point above shows that the suffix is the feminine ܗ̇ and not the masculine ܗ. See 102 and § 6. 6. (2) *b*.

(2) For the construction, see §§ 108. 1. (4), 97. B. *Rem.* 4.

214. ܕܥܒܕ *which (he) had made.*

(1) ܕ introduces the relative or adjective clause which limits ܚܝܘܬܐ, § 136.

(2) The Perfect here denotes our Pluperfect, § 112. 1. (3).

215. ܐܠܗܐ is in apposition with ܡܪܝܐ, § 94. 1

216. ܫܪܝܪܐܝܬ *truly.*

(1) ܐܝܬ is the common ending for adverbs, § 89. A. 3.

(2) ܫܪܝܪ *sharrîr* is of the formative ḳaṭṭîl, § 72. 2. (4).

217. ܐܡܪ *hath (he) said.* The Perfect is the Present Perfect, § 112. 1. (2).

218. ܕܠܐ ܬܐܟܠܘܢ *that ye shall not eat.*

(1) ܕ introduces the objective substantive sentence, which is here a quotation, § 135. 3. (3).

(2) ܠܐ with the Imperfect may be either "ye shall not" or "eat not". § 114. 1.

219. ܠܚܘܝܐ *to the serpent.* The indirect object is introduced by Lomadh, § 124.

220. ܕܡܢ *from.* ܕ introduces the quotation like *ut* in Latin, § 135. 3. (4).

221. ܕܒܦܪܕܝܣܐ *which are in the Paradise.*

(1) ܕ introduces the relative or adjective clause, § 136 and is the subject of the nominal sentence, § 130.

(2) The copula is supplied and "in the Paradise" is the predicate, § 130.

222. ܟܠܗܘܢ *all of them,* is a clause in apposition with ܐܝܠܢܐ, § 94. 1.

223. ܢܐܟܘܠ *we may eat.* For the use of the Imperfect as our Potential mood, see § 114. 2.

224. ܕܠܐ ܬܡܘܬܘܢ *lest ye die.* This is an adverbial clause of result, § 137. 4.

225. ܡܡܬ is an Inf. Absolute from ܡܝܬ *to die.* It is here used adverbially to strengthen the cognate verb following, § 119. 1. (1) *a.* Compare the Hebrew.

226. ܕ ܡܛܠ *because that,* introduces an adverbial clause of cause or reason, § 137. 5. (2).

227. ܝܳܕܰܥ (*he*) *knows* is the Perfect used as a Present like the Greek 2nd Perfect, § 112. 2. (1).

228. ܕܒܝܰܘܡܳܐ ܕ *that in the day that.*

(1) The ܕ introduces an objective substantive clause, § 135. 3.

(2) ܒܝܰܘܡܳܐ ܕ introduces an adverbial clause of time, § 137. 2. The whole clause is equivalent to "when" and introduces the protasis, § 138. 3. (3).

229. ܕܐܳܟܠܝܢ *in which* [*ye*] *shall be eating of.*

(1) The Participle here denotes a state or continuous action. The time is made future by the clause "in the day in which", § 116. 1. (2).

(2) The ܕ is a relative adjective agreeing with ܝܰܘܡܳܐ, § 104. 1. (4).

230. ܡܶܬܦܰܬܚ̈ܳܢ—*mith-pat-t^{e}hon, shall be opened.*

(1) Participle formed by ܡ prefixed, § 50. 2; the first ܬ shows the Reflexive, § 41. 4; the Kushoy over the second ܬ shows the Intensive, § 41. 4; the ܳܢ shows the fem. plur., § 76. 4.

(2) The Participle is in the future tense since it introduces an apodosis, which depends on a protasis which is not yet fulfilled.

231. ܥܰܝܢܰܝܟܽܘܢ *your eyes.* The noun is in the dual construct, § 76. 5. (2). Since the participle has no dual, it is put in the plural, § 99. 2.

232. ܗܳܘܶܝܬܽܘܢ *ye shall be.* This is the Act. P^e'al Part. plural and the 2nd pers. plur. personal pronoun, which have coalesced. See § 35. 2. *Note.*

233. ܝܳܕ̈ܥܰܝ *knowers of.* The Part. Act. P^e'al in the construct plural before an object, § 118. 2. The order of time is not involved in the form but only in the connection, § 116.

2. OBSERVATIONS.

103. ܗܘܐ when it follows the predicate is enclitic and the Hê is unpronounced securing the linea occultans, vs. 1; but when the subject precedes or the sentence is verbal the Hê is pronounced, see Gen. 1. 2.

104. The predicate is in the absolute state, unless it be a noun which has no absolute state or unless it is meant to be specially determined.

104 *a.* The comparative is usually expressed by putting the adjective first, in agreement as to gender and number with the noun to be compared, *e. g.* ܚܟܝܡ is the adjective, and ܚܘܝܐ is the noun to be compared. The idea with which the comparison is made is preceded by ܡܢ, *e. g.* ܟܠ ܚܝܘܬܐ.

105. Observe that a point above denotes *ă* or *o* as distinguished from *e, e. g.* ܡܢ=*men,* but ܡܢ=*man* or *mon,* ܟܠܗ=*kulloh,* ܟܠܗ=*kulleh.*

106. ܕ may be either a demonstrative pronoun like זֶה, or a relative pronoun (like זוּ or זֶה used relatively) or a conjunction.

107. Observe that there are in this lesson three ways of expressing the genitive relation. (1) ܚܝܘܬܐ ܕܕܒܪܐ vs. 1. (2) ܦܐܪܝ ܐܝܠܢܐ vs. 2. (3) ܒܡܨܥܬܗ ܕܦܪܕܝܣܐ vs. 3.

108. The form ܩܛܠ in this lesson denotes, (1) a simple past, *e. g.* ܗܘܐ vs. 1, (2) a pluperfect, ܥܒܕ vs. 1, (3) a present perfect, *e. g.* the second ܐܡܪ in vs. 1, (4) a present (Greek 2nd perfect) ܝܕܥ vs. 5.

109. We have in this lesson specimens of the three kinds of dependent sentences, (1) substantive *e. g.* in the object clauses beginning with ܕܠܐ vs. 1, ܕܡܢ vs. 2, the first ܕܠܐ vs. 3, ܕܒܝܘܡܐ vs. 5, (2) adjective *e. g.* in the relative clauses beginning with ܕܥܒܕ vs. 1, ܕܦܪܕܝܣܐ vs. 2, ܕܒܡܨܥܬܗ vs. 3, ܕܐܟܠܝܢ vs. 5, (3) adverbial, *e. g.* in the clause of result ܕܠܐ ܬܡܘܬܘܢ vs. 3, and in the causal clause ܡܛܠ ܕ vs. 5.

110. There is no way in Syriac to distinguish between the negative of the Imperfect and that of the Imperative, *i. e.* ܠܐ ܬܩܛܘܠ is "*thou shalt not kill*" or "*kill not*". ܠܐ is both οὐ and μη, לֹא and אַל.

111. All the modes may be expressed by the Imperfect. In this lesson we have ܠܐ ܬܐܟܠܘܢ ye *shall* not eat, vs. 1, ܢܐܟܘܠ we *may* eat, vs. 2, ܠܐ ܬܡܘܬܘܢ lest ye *die,* vs. 3. ye *shall* not die vs. 4.

112. Words denoting members of the body which occur in pairs and a few other words have a separate form for the dual in the absolute state. In all other cases the dual has disappeared, the plural taking its place.

3. Grammar.

(1) Ê Wau verbs, § 59.

(2) Peculiarities of Wau, § 27.

(3) Review, §§ 27, 29, 58, 60.

4. Word Lesson.

ܩܳܡ	*to stand, arise.*	ܛܰܢܶܦ	*to defile.*
ܣܳܡ	*to put.*	ܕܰܝܪܳܐ	*habitation, dwelling.*
ܡܺܝܬ	*to die.*	ܐܺܝܕܳܐ	*hand,* § 87. 2.
ܠܳܛ	*to curse.*	ܪܺܝܫ	*head.*
ܙܳܥ	*to shake.*	ܩܝܳܡܳܐ	*covenant.*
ܐܶܙܕܥ	*to be moved.*	ܕܠܳܐ	*lest.*
ܥܳܪ	*to watch.*	ܡܕܺܝܢܬܳܐ	*city.*
ܒܳܨ	II. *to be anxious.*	ܩܕܳܡ ܕ	*before.*
ܛܰܝܶܒ	*to prepare.*		

5. Exercises.

1. The beast of the field ate the fruits of the trees which (were) in the midst of the paradise. 2. The woman said to the serpent that the beast which (was) in the field prudent was from [was more prudent than] every serpent of paradise. 3. The man shall eat of the fruits which (are) in the field all of them. 4. I shall not eat of it because I know that in the day that I eat (§ 35. 2) of it I shall surely (abs. Inf.) die. 5. Ye have cursed God and he will prepare a habitation for you. 6. The woman stood and put her hand upon my head and said: Accursed (be) thou and mayest thou die (thou shalt die) because thou hast been defiled. 7. Watch ye (II stem) lest ye shall be defiled. 8. The whole city was moved because the dwellings had been shaken (VI stem). 9. He was anxious lest they should establish (cause to stand) a covenant with the city. 10. I died that ye might not die. 11. Put thy hand on his head and bless him before he die.

LESSON FOURTEEN. Gen. III. 6—14.

1. Notes.

234. ܕܫܦܝܪ *that* [*was*] *good.*

(1) ܕ introduces the object clause, § 135. 3.

(2) ܫܦܝܪ is the predicate, placed regularly and in the absolute state, § 99. 2.

(3) The clause is nominal, § 130. 1.

235. ܪܓܬܐܗܘ—*reg·g^ethau.*

(1) The ܗܘ is enclitic, and hence its ܗ is silent and its *u* coalesces with the preceding original *a* into *au* or *aw*, § 101, 23. 4.

(2) The noun has no absolute state. If it had we would expect to find it here. But see also, § 93. 2. (1).

236. ܠܡܚܪ *to see* or *for seeing.*

(1) The preposition takes *a* before the unvowelled consonant, § 34. 3.

(2) ܡܚܪ comes from *meḥwar* from *maḥwar; wa* going over regularly into *ô*, § 59. 1, § 29. 5. (3).

237. ܐܬܦܬܚ[ܝ] *were opened.*

(1) The final Yudh is found in some manuscripts and omitted in others. It is the sign of the fem. plural, § 43. 5.

(2) The Reflexive is used here as a Passive, § 41. 4.

(2) The Kushoy over the ܬ denotes doubling and hence the intensive stem, §§ 41. 2 and 10. 2. (2).

238. They made for themselves garments. For the construction of a verb with a direct and an indirect object, see § 125. 3. (2).

239. ܡܗܠܟ [*as he was*] *walking.*

(1) The form is the intensive participle abs. sing., § 50. 2.

(2) The construction corresponds to the Ḥâl in Arabic, *e. g.* the accusative of condition, § 137. 7.

240. ܠܡܦܢܝܗ ܕܝܘܡܐ lit. *at the turnings of that which is day,* § 97. B.

241. ܐܬܛܫܝ[ܘ] *they hid themselves.*

(1) Some manuscripts omit ܘ.

(2) The masculine gender is preferred in the verb, when it has two subjects one masculine and the other feminine, § 121. 6. *Rem.* 2.

(3) The Reflexive sense is brought out clearly in this form.

242. ܚܙܝܬ for *hezyeth* from *hăz(ă)yith*, § 29. 4. (4), § 60. 1.

243. ܡܢܘ *who* [*is*] *he.* The form is a contraction of *man* and *hu*, § 39. *Rem.* 4.

244. ܚܘܝܟ *ḥaw-w^eyokh.* The verb is the Paʿel Perfect of the Lomadh Olaph verb. ܚܘܝ with the pronominal suffix of the 2nd masc. sing., § 61.

245. ܕܦܩܕܬܟ *which I commanded thee.*

(1) ܕ must be taken along with ܡܢܗ and translated "from which", § 104. 2. *Rem.*

(2) ܕ introduces a relative clause limiting ܐܝܠܢܐ, § 136.

(3) Paḳḳedhtokh is the intensive Perf. 1st. sing. with the pron. suff. 2nd masc. sing. § 51. 3.

246. ܐܢܬܬܐ *the woman* is resumed by ܗܝ. It stands in the nominative absolute, § 95. 3.

247. ܡܢܘ *what* [*is*] *he.* The form is contracted from *mônô* and *hu*, §§ 39. *Rem.* 4, 23. 4. The *hu* is here used as copula, the demonstrative limited by the relative making the predicate, § 101.

248. ܕܥܒܕܬܝ *which thou* (f.) *hast done.* The ending ܬܝ is derived from ܐܢܬܝ 2nd fem. sing. pers. pron., §§ 35. 1, 43.

249. ܐܛܥܝܢܝ—*'aṭ-ʿe-yan.*

(1) The line under ʿÉ is Mehagyono, § 12. 1.

(2) ܢܝ is the pron. suffix of the 1st sing. § 36. 1.

(3) The Olaph denotes the causative stem, § 42. 3.

(4) The Yudh shows that the verb is a Lomadh Olaph (Yudh) verb, § 60.

250. ܠܝܛ *cursed* is the pass. part. of the simple stem from the ʿÉ Waw verb, *awî* going over into *î*, § 59. 3.

251. ܚܝܝܟ *thy lives*, §§ 36. 1.

2. OBSERVATIONS.

113. Nominal clauses are those which have a noun for predicate, *e. g.* the clauses beginning with ܕܫܦܝܪ vs. 6; ܕܥܪܛܠܝܢ vs. 7; ܐܝܟܐ

vs. 9; ܕܟܪ̈ܝܗܝ vs. 10, and vs. 11; ܡܚܟܘ vs. 13; ܟܡܗܝ vs. 14. Verbal sentences are those whose predicate and copula are a verbal form, *e. g.* the sentences beginning with ܡܚܙܬ vs. 6, ܢܦܫܠ vs. 7 etc.

114. As in Hebrew, the personal pronoun is frequently used as a copula, vss. 6, 11 and 13.

115. The personal pronouns may be used to emphasize the persons denoted by the forms of the verb, compare ܗܘ, vs. 12.

116. The Infinitive is really a verbal noun *i. e.* it is governed like a noun and governs like a verb, *e. g.* ܠܡܐܟܠܐ *for eating,* ܠܡܚܙܝ *for looking at,* vs. 6. See § 120.

117. The same forms are used to denote the Reflexive and Passives. For the former compare ܐܬܓܡܫܘ vs. 8, for the latter ܐܬܦܠܫ vs. 7.

118. The participle when used like the Arabic accusative of condition is indefinite but agrees with its antecedent in number and gender.

119. When the relative is to be governed by a preposition the relative ܕ is placed first as usual and the preposition follows with a pronominal suffix agreeing in gender and number and person with the antecedent of the relative.

120. Nouns are frequently placed in an abnormal position at the beginning of a sentence, their place in the sentence being assumed by a pronoun, *e. g.* ܐܢܬܬܐ vs. 12.

121. The relative time of the participles is to be gathered from the context. Compare ܡܗܘܟܪ vs. 8 with ܟܡܗܝ vs. 14.

3. GRAMMAR.

(1) Guttural verbs, § 52.

(2) Pê Nun verbs, § 53.

(3) Review §§ 18, 26, 51.

4. WORD LISTS.

ܚܕܪ	*to surround.*	ܣܢܩ	*to want.*
ܙܪܥ	*to sow.*	ܢܓܗ	*to shine.*

ܢܗܪ	*to be light.*	ܢܣܒ	*to take.*
ܫܒܚ	*to praise.*	ܢܟܤ	*to slay.*
ܐܫܟܚ	*to be able.*	ܢܦܩ	*to go out.*
ܬܒܪ	*to break.*	ܢܦܠ	*to fall.*
ܬܡܗ	*to admire.*	ܢܦܨ	*to scatter.*
ܢܛܪ	*to keep.*	ܐܡܐ	*mother.*

5. Exercises.

1. Adam saw that the true was good to look at. 2. The mother of the man saw that the fruits of all the trees (were) good for eating. 3. Where (art) thou (f.), the desire of my eyes? 4. The husband of the woman gave some (ܡܢ) of the fruit to his father and to his mother and they saw (masc.) that the tree from which it was taken (which it was taken from it) was pleasant to the eyes of both of them and they ate and praised God, who had made them (ܡܢ) the dust. 5. Adam ate and knew that he was naked and he sewed the leaves of a figtree and made for him an apron. 6. My mother heard the Lord walking in the garden and she hid herself in the midst of a figtree which was in the garden. 7. At the turnings of the day I heard a voice saying, Adam, Adam, where art thou? And I saw God in my image and according to my likeness walking in the garden. 8. I said to the Lord: Who told thee that I and my wife are naked. Behold from the serpent hast thou heard this. 9. Surrounding, he shall take, keep thou (m.), go out (f.), it will fall, he caused to break, praise ye (Pa'el), it will shine, I shall not want, sow ye (m.). 10. I admire him because he was able to slay the Tanninin. 11. I cannot take my mother with me.

LESSON FIFTEEN. Gen. III. 15—24.

1. Notes.

252. ܒܥܠܕܒܒܘܬܐ *(the) enmity.*

(1) This is an abstract noun in ܘܬ, § 75. 4, derived from the compound word *b^e'eld^ebhobho*, *enemy*, compound of ܒܥܠ *lord* and ܕܕܒܒܐ *fly*, § 96. 1. *a*.

(2) Most nouns with this ending are found only in the emphatic state, and are consequently often used when the idea is indefinite, § 93, 2. (1).

253. ܐܣܝܡ *will I put.*

(1) The Olaph is the sign of the first pers. sing. of the Imperfect, § 45. 5.

(2) The ܝ comes from *yi*, § 59. *Rem.* 2, § 29. 4. (4).

(3) This is the only ʿÊ Yudh verb which differs in any respect from Ê Waw verbs, § 59. 6. *Rem.* 2.

254. ܢܕܘܫ from *nedh-wush*, *wu* becoming *û*, §§ 29. 7. (1), 59. 2.

255. ܬܡܚܝܘܗܝ—*tem-ḥêoo.*

(1) Notice the peculiar diphthong, pronounced like *ey* in *they* followed by *oo* as in *booby*, § 8. 1. (1).

(2) ܘܗܝ is the pron. suff. 3rd. masc. sing. This is the regular form after the vowel *e*, § 36, § 61.

(3) The first Yudh belongs to the root of the verb; the Taw is the preformative for the 2nd pers. Imperf., § 45.

256. ܡܫܟܚܘ is an Inf. abs. of the Aphʿel stem, § 49. 2. It strengthens the idea of the verb, § 119.

257. ܬܐܠܕܝܢ *shalt thou bear.*

(1) The ܝܢ at the end is the sufformative of the 2nd fem. sing. of the Imperf., § 45.

(2) The root is ܝܠܕ, the Yudh beeing changed to Olaph after the preformatives of the Imperf. Peʿal, § 58. 2.

(3) The text has by mistake *e* for *î* under the preformative.

258. ܒܢܝܐ *sons*, is an irregular plural from ܒܪ son, §§ 86. 16, 87. 10.

259. ܬܬܦܢܝܢ *shalt thou turn thyself.* This is the Ethpeʿel Imperf. 2nd fem. sing. § 60 from ܦܢܐ.

260. ܢܫܬܠܠܬ—*neshtallat.* Note the transposition of the ܬ when before a sibilant, § 21. 1.

261. ܡܛܠ ܕ introduces the causal adverbial clause, which is nere the protasis; the apodosis beginning with ܒܥܝܐ, § 137. 5.

262. ܒܥܝܐ is in the fem. abs. sing. of the pass. participle. It is the predicate of the nominal clause of which ܐܘܟܝ is the subject, §§ 130. 1, 99, 2.

263. ܬܶܐܟ݁ܠܺܝܗ̇ *thou shalt eat [of] it.*

(1) The form of the verb when without the suffix is ܬܶܐܟ݁ܽܘܠ; with suffixes the ܽܘ is changed (volatilized) to a half-vowel, §§ 7. 1. (3), 7. 3. (1), 31. 1.

(2) After a vowel, the 3rd fem. pron. suffix is ܗ simply, which is often marked with a diacritical point over it, § 36 and § 6. 6. (2).

(3) The union vowel of the Imperf. 3rd sing. masc. and like forms is regularly ܺܝ before the pron. 3rd sing. masc. or fem. See § 51. D. 2.

264. ܬܰܘܦܶܩ *shall it bring out.*

(1) ܬ is the sign of the fem. 3rd sing., prefixed in the Imperfect, § 45. 2.

(2) The vowel ܰ with the preformative denotes the Causative stem, § 42. 5.

(3) The original Wau of Pê Wau verbs remains in the Aph'el, not passing over into Yudh as in the P^e'al, § 58. 1 nor contracting into ô as in Hebrew, § 58. 3.

265. ܕܡܶܢܳܗ̇ *which from it i. e. from which.* When the preposition governs a relative, the ܕ stands at the head of the sentence and the preposition comes after in the sentence followed by a pronominal suffix agreeing in gender and number with the antecedent of the relative, § 104. 2. *Rem.*

266. ܗ̣ܝ *hî, she* is put here for emphasis, § 101. The point under the ܗ shows that *hî* is to be read and not *hoy*, § 6. 6. (2) *b.*

267. ܕܚܰܝ *which [is] living.*

(1) This is really a complete relative sentence, of which ܕ is the subject and ܚܰܝ the predicate, the copula being unexpressed, § 136. 1. (1).

(2) ܚܰܝ is an adjective and agrees with its antecedent in gender and number, § 99. 2.

268. ܡܽܘܬܢܝ̈ܳܬܳܐ, sing. ܡܽܘܬܳܢܬܳܐ. A Yudh is inserted before the plural ending in a number of feminine nouns, § 86. 13.

269. ܐܶܢܽܘܢ *them.* There being no pron. suffix for the 3rd plural with verbs, the independent personal pronoun is used instead, § 36. 2.

270. ܐܺܝܕܶܗ *his hand.*

(1) Olaph is prosthetic, § 10.

(2) Ḥebhoṣo is a helping vowel, §§ 20, *Rem.* 2, 33. 1.

(3) For the irregularities of ܚܰܝ, see § 87. 2.

271. ܢܶܣܰܒ—*nessabh* for *nenṣabh,* the Nun being assimilated, §§ 18. 1, 53. 2.

272. ܢܺܚܶܐ *he shall live.* This is the Imperfect Pe'al from ܚܝܳܐ. See § 64. 6.

273. ܘܰܐܦܩܶܗ—*wappekeh.*

(1) ܶܗ is the pron. suffix 3rd masc. sing., § 36, 51. A.

(2) The Wau being unvowelled has drawn back the vowel of the Olaph the latter quiescing, §§ 34. 2, 25. 1. (2).

(3) The full form of ܐܦܩ was ܐܰܢܦܶܩ the usual Aph'el. The Nun has been assimilated, the ܶ has become a half vowel before the suffix, the ܰ has been thrown back to the Wau, § 53. 2.

274. ܡܰܕܢܚܰܝ is a construct plur. before a clause beginning with a preposition, § 96. 4. *Rem.* 1.

275. ܕܡܶܬܗܰܦܟܳܐ *which was turning itself.*

(1) This is an adjective clause, the predicate being in the fem. abs. sing. agreeing with its antecedent, § 99. 2.

(2) The Rukhokh under the ܦ shows that this is the Ethpe'el, § 44, *Rem.* 1.

2. Observations.

122. The composition of two nouns to express one idea is occasionally found in Syriac.

123. The differentiations for gender, number and person in the verb are denoted by pre- and sufformatives.

124. Notice the importance of learning the contractions of Waw and Yudh with the vowels, *e. y.* in ܐܺܝܬܰܝܟ and ܢܽܘܡܶܣ.

125. There is a diphthong *eu* found in Syriac which is pronounced somewhat like Italian *eu* in *eufonia.*

126. The Infinitive is used absolutely to intensify the idea of a cognate verb which it precedes.

127. Instead of an adjective agreeing in definiteness with its antecedent, we frequently find a relative clause, *e. g.* ܕܚܰܝ.

128. There are a great many irregular plurals in Syriac which must be learned one by one. Compare ܒܠܝܐ, ܒܥܠܝܬܐ, §§ 86, 87.

3. GRAMMAR LESSON.

(1) ʿÊ Olaph verbs and Lomadh Olaph Guttural verbs, §§ 56, 57.

(2) Review §§ 55, 52, 24, 25, 26, 31, 32, 33.

4. WORD LIST.

ܫܐܠ	*he asked.*	ܟܠ ܡܐ ܕ	*all that.*
ܒܐܫ	*it was evil.*	ܟܠ ܡܢ ܕ	*whosoever.*
ܟܐܪ	*it grieved.*	ܙܐܐ	*he was filthy.*
ܣܐܒ	*he was old.*	ܒܝܐ	*he consoled.*
ܣܐܢ	*he put on his shoes.*	ܛܡܐ	*he was unclean.*
ܛܐܒ	*he was good.*	ܒܪ	*a son.*
ܒܥܠܕܒܒܐ	*enemy.*	ܗܫܐ	*now.*
ܝܗܒ	*he gave.*	ܐܢ	*if.*

5. EXERCISES.

1. The enemy asked that my sword be given to him. 2. It grieved (fem.) me (ܠܝ) that I was too old to put sorrow for his bread. 3. All that was good to me was evil to him. 4. When a son was born to her she consoled herself. 5. Whosoever is filthy now, will be unclean all the days of his life. 6. If thou wilt crush my head, I shall strike thee in thy heel. 7. Thou didst command me that in the sweat of my face I should eat the herb of the field, until I shall return unto the dust from which I was taken. 8. Call the name of the woman Eve; because she shall be the mother of all which shall live. 9. God will make coats of skin for you and will clothe you. 10. Like one of you I know the good and the evil and I shall stretch out my hand and shall take from the tree of life and I shall live for ever. 11. The Lord sent them out from Eden that they might till the earth from whose dust they had been made by him. 12. The cherub turned itself and kept the way to Eden.

LESSON SIXTEEN. Gen. IV. 1—13.

1. Notes.

276. The point under the Nun in ܒܛܢܬ and under the Lomadh in ܝܠܕܬ and the ܡ in ܐܡܪܬ shows that these are the 3rd fem. sing.; the point above the Koph in ܩܢܝܬ denotes the first peron singular, § 6. 6. (3).

277. ܠܡܪܝܐ, § 58. 2.

278. ܠܐܚܘܗܝ *his brother.*

(1) The Lomadh is the sign of the direct object, § 123.

(2) ܐܚܐ *brother,* and ܐܒܐ *father* insert ܘ before suffixes except the 1st sing., § 87. 1.

279. ܪܥܐ The point over the ʽÊ shows that this is a participle; a point under would denote a Perfect (Comp. ܐܡܪ vs. 10). It is either in construction with or governing, ܥܢܐ in the accusative, §§ 118. 2, 123. The dots over ܥܢܐ denote the collective, see § 90.

280. ܡܢ ܒܬܪ *after some.*

281. ܐܝܬܝ *he brought.* Aph'el Perf. 1st form from ܐܬܐ, § 64. 4.

282. ܐܬܪܥܝ, §§ 21. 1, 22. 4.

283. ܐܬܒܐܫ, §§ 56. 2, 25. 1. (2).

284. ܐܬܟܡܪܘ, §§ 52. 3, 43. A. The Rebbuy § 13 is put with this form to show that it is not a 3rd fem. sing. § 43. B. 5.

285. ܬܫܦܪ, §§ 41. 3, 42. 5, 45. B. 2, 52. 3.

286. ܐܢ *if* introduces the conditional protasis, § 138.

287. ܬܪܥܐ is of the one short vowel class of nouns, § 67. ܚܛܗܐ is of the ǎ—â class; ܪܒܝܥ of the ǎ—î class, § 69.

288. ܢܪܕܐ *let us go.*

(1) Remember that the preformative Nun denotes the 1st pers. plur. as well as the 3rd person, § 45. 10.

(2) The Imperfect is used for the 1st person of the Imperative, § 114. 1.

289. ܟܕ *when* introduces an adverbial clause of time, § 137. 2. The sentence is nominal, § 130. 1.

290. ܕܐܚܝ *of my brother.*

(1) When a noun in the genitive is separated from the noun on which it depends, the latter takes a pron. suffix agreeing in gender and number with the governed noun and the genitive is preceded by ܕ, § 97. B. *Rem.* 2.

(2) The vowel ܳ is heightened from ܰ, § 7. 2. (4). See 277 above.

291. ܩܳܠܳܐ *the voice of the blood of him who is thy brother*, § 68. 5, 97. A. B.

292. ܕܬܶܬܶܠ *that it should give=to give.*

(1) *Tettel* is third fem. from *nettel* which is the singular Imperf. of ܝܰܗ̱ܒ, § 64. 7.

(2) The clause is an adverbial clause of result, § 137. 4 which is often expressed by the Infin., § 120. 1. (3) and see 276 above.

293. ܙܳܐܰܥ—*zo-yaʿ*, *a fugitive.*

(1) The *a* instead of *e* is because of the guttural, § 26. 1. (1).

(2) The Olaph is inserted in the first form of the Participle of ʿÊWaw verbs, taking the place of the Yudh, § 59. 4. Compare the Ḥemsa in Arabic.

(3) This Olaph is pronounced like Yudh, § 2. (1).

294. . . . . ܪܰܒܳܐ lit. great is my folly from that which can be remitted *i. e.* my sin is too great to be remitted.

(1) The comparative degree is generally expressed by putting the adjective first in agreement with the noun to be compared and by placing the idea with which it is to be compared after the preposition ܡܶܢ, § 100.

(2) ܗ̱ܘ is here used as a copula, § 101. It is to be noted that the copula also agrees with the subject of the nominal sentence.

(3) ܣܟ݂ܠܘܬܝ *my folly* or *sin*. The ܝ is the 1st pers. pron. suffix, § 36; the *ûth* is the abstract fem. ending, § 75. 4.

(4) ܕܠܡܫܒܩ lit. *that which is to remit*. The ܕ is often used for *that which*, § 104. 2. (1). The Infin. preceded by Lomadh sometimes has the sense of "may" or "can", § 120. 1. (5).

2. OBSERVATIONS.

129. The distinction of forms as well as vowels by means of diacritical points is to be noted.

130. Every point and sign denotes *something*. The student is now far enough advanced not to proceed without knowing every verse thoroughly.

131. When a noun or verb is irregular, *i. e.* not according to the forms already learned, look in §§ 62—64, 86, 87.

132. Idioms should be carefully observed and if possible committed to memory, *e. g.* ܡܢ ܒܬܪ, vs. 3, ܐܘܣܦܬ ܠܡܐܠܕ, vs. 2.

133. Try to remember the euphonic changes such as permutation and transposition and assimilation.

134. Classify, if possible, every noun according to its original form. It gives accuracy, especially in reading unpointed texts.

135. Memorize all particles. It saves time to do so.

3. GRAMMAR LESSON.

(1) 'Ê'Ê verbs, § 54.
(2) Read over the declension of nouns, §§ 78—85.
(3) Review, §§ 76, 77.

4. WORD LESSON.

ܚܰܐ	*to live.*	ܐܶܬܪܰܘܪܰܒ	*to be magnified.*
ܚܰܫ	*to suffer.*	ܩܕܳܡ	*before.*
ܥܰܠ	*to go in.*	ܩܕܳܡ ܕ	*before that.*
ܪܰܓ	*to covet.*	ܫܰܛ	*to reject.*
ܟܰܦ	*to bend.*	ܕܰܗܒܳܐ	*gold.*
ܪܰܛ	*to tremble.*	ܕܺܝܢ	*judgment.*
ܚܰܒܶܒ	*to cherish.*	ܓܰܢ	V. *to overshadow.*
ܛܰܠܝܘܬܳܐ	*youth.*	ܐܰܦܶܩ	*to divulge.*
ܣܳܒ	*old.*	ܡܰܟ	*to be humble.*
ܛܳܒ	*good.*	ܢܰܩܶܫ	*to sound.*

ܡܶܢ ܫܶܠܝ *suddenly.*	ܡܰܪ *to be bitter,* IV. *to be made bitter.*
ܪܕܽܘܦܝܳܐ *persecution.*	ܡܫܺܝܚܳܐ *Messiah.*
ܩܳܠܳܐ *voice.*	

5. Exercises.

1. I suffered persecution because I had divulged the judgment of God. 2. Go in and live in the land whose gold (which her gold) you have coveted. 3. They (fem.) trembled and bent their faces to the earth. 4. The good youth cherished his old father (his father the old) and his old mother. 5. Let God be magnified and let me humble myself before him. 6. Embittered (shall be) his spirit when the voice of God shall sound the judgment because he has rejected the Spirit of God which brooded over the face of the waters when God had created the heavens and the earth and overshadowed the mother of the son of God, before that she conceived and brought forth the Messiah. 7. Eve added to bear Abel the brother of Cain; and after some days Cain who tilled the soil (was working in the earth) brought as a gift to the Lord some of the fruits of his soil and the Lord looked not with favor on his gift, because he had not done well.

LESSON SEVENTEEN. Gen. IV. 14—28.

1. Notes.

295. ܐܰܦܶܩܬܳܢܝ—*appekton,* § 51. B. 3. Notice that the union vowel of the 2nd pers. masc. sing. with suffixes is *o*.

296. ܩܕܳܡܰܝܟ. Some prepositions take the plural form before suffixes, § 77. 4.

297. ܐܶܗܘܳܐ has the point above to denote the first person, § 6. 6. (3).

298. ܟܽܠ ܡܰܢ ܕ *every one who,* § 107. 7.

299. ܢܶܬܬܒܰܥ. The second vowel is added, § 33. 3.

300. ܚܰܕ ܒܫܰܒܥܳܐ *one for seven i. e.* seven fold.

301. ܬܪܶܝܢ *two.*

(1) The numbers one and two agree with their nouns in gender.

(2) For the position and date, sed § 110. 1.

302. ܠܟܽܠܗܽܘܢ. The preposition Lomadh sometimes denotes the genitive, § 98. 1.

303. ܕܰܐܚܺܝܕܺܝܢ *who hold.* This is one of the few passive participles which are used in an active sense, § 117. 4.

304. ܗ̱ܝ takes up and makes emphatic the ܐܳܦ which precedes, §§ 95. 3, 101.

305. ܚܳܬܶ̈ܗ *his sister.* An Olaph has been rejected from before the Heth, § 23. 1. (1).

306. ܫܡܰ̈ܥܶܝܢ is the 2nd fem. plur. of the Imperative in *a,* § 48. 2. ܨܘܬ̈ܶܝܢ is in the same place, § 59. 2.

307. ܐܚܪ̱ܺܢܳܐ *another.*

(1) The Olaph is occult, § 19. 1. (1) and hence is denoted by the linea occultans, § 11.

(2) Attributives follow their nouns and agree with them in gender, number and state, § 93. 3, 99. 1.

308. ܫܰܪܺܝ *began he (or they).*

(1) The dot above the Shin shows that the verb is Pa'el, § 6. 6.

(2) Either the subject is Seth, or the verb is impersonal, § 122.

2. Observations.

136. Pay attention to the union vowels of the different forms of the verb before the various suffixes.

137. Some prepositions take the plural, some the singular, form before suffixes, *e. g.* ܥܰܠ and ܩܕܳܡ take the plural form, ܥܡ and ܠܘܬ the singular.

138. There is a number of ways of expressing the indefinite pronoun in Syriac. The most common is to have the interrogative pronoun preceded by ܟܠ and followed by ܕ.

139. The rules for cardinal numbers are the same as in Hebrew.

140. Notice the fourth way of expressing the genitive relation, vs. 20.

141. Some participles which are passive in form are active in sense, *e. g.* ܐܚܝܕ, vs. 21.

142. In looking for the derivation of a word or for its equivalent in the cognate languages, always see first, if possible, whether a letter has been rejected or not, *e. g.* ܚܳܬ. vs. 22.

3. GRAMMAR LESSON.

(1) Doubly Weak Verbs, § 62.

(2) Read over the classifications of nouns, §§ 66—75.

(3) Review § 61.

4. WORD LESSON.

ܢܣܳܐ	*to tempt.*	ܐܶܬܐܰܚܰܒ	*to desire.*
ܐܣܳܐ	*to heal.*	ܙܶܕܩܬܳܐ	*alms.*
ܢܳܚ	*to rest.*	ܩܽܘܕܫܳܐ (m.)	*holiness.*
ܢܰܕ	*to reject.*	ܚܰܕܘܳܐ	*joy.*
ܚܰܘܺܝ	*to show.*	ܩܽܘܪܝܳܐ	*city.*
ܟܳܐܐ	*to rebuke.*	ܒܬܽܘܠܬܳܐ	*virgin.*
ܐܰܢ	*to sigh.*	ܒܳܥܽܘ	*request.*
ܐܶܬܐܰܘܰܒ	*to desire.*	ܛܠܺܝܬܳܐ	*girl.*
ܐܶܬܐܰܘܳܐ	*to agree*	ܡܫܺܝܚܳܐ	*Messiah.*

5. EXERCISES.

1. The Lord said to the girl I will heal thee and will put a sign on thee and cause thee to dwell in the land of Nod. 2. The girls tempted the Lord and he caused them to be rejected from the city of holiness. 3. He caused Cain to rest in the city which his son had built because he desired that he should not be killed. 4. The virgin will sigh when she sees thee because thou hast rebuked her and hast rejected her request. 5. A son has been born to the virgin and thou shalt call his name Messiah. 6. Be thou agreeing with him and do not reject his request. 7. Give alms to every one who asketh of thee and there shall be joy to thee.

LESSON EIGHTEEN. Psalm II.

1. Notes.

309. ܠܡܳܢܳܐ *why?* lit. *for what?*

(1) This is the adverbial accusative of cause.

(2) This is the common form of the neuter of the interrogative pronoun, § 39.

310. ܐܡ̈ܘܬܐ *the peoples,* § 86. 3. Singular ܐܡܬܐ.

311. ܪ̈ܢܝ is a fem. plur. of the Perf. from a Lomadh Olaph Verb, § 60. 1.

312. ܐܟܚܕܐ *together,* lit. *as one.* Note the insertion of the helping vowel *e,* § 33. 4.

313. ܕܝܳܬܶܒ *he who sitteth.*

(1) The relative ܕ sometimes stands for "he who", "that which" etc., § 104. 2. *Rem.*

(2) The participle denotes customary actions or a continuous state, § 116. 2.

(3) For the form, see § 99. 2.

314. ܐܩܝܡܬ from *aḷ-yimeth,* from *akwimeth,* § 59. 3.

(1) ܐ denotes the causative, § 41. 3.

(2) ܬ denotes the 1st person sing. of the Perfect, § 43. 5.

315. ܡܠܟܝ—*malk*^{e}, *my king,* §§ 36, 31. *Rem.* 1.

316. ܕܐܫܬܥܐ *that he may declare.*

(1) ܕ is a conjunction introducing the adverbial clause of purpose, § 137. 4.

(2) The verb is Ethp^{e}'el, § 41. 4, Imperfect, as shown by the preformative, § 45. It is determined as 3rd person sing. in distinction from the first plur. by the sense. Lomadh Olaph, § 60.

(3) The Shin and Tau have been transposed, § 21. 1.

317. ܕܒܪܝ—*dh*^{e}*bher*^{e}.

(1) ܕ introduces the quotation, § 135. 3. (3).

(2) For the pronunciation of the final Yudh, see § 31. *Rem.* 1.

318. ܐܢܐ § 56. 2, 25. 1. (2), 32. 3.

319. ܐܬܪܕܘ § 21. 1, § 30. 2. (1). § 24. 2, § 12. *Rem.*, § 11. *Rem.*, 48. 3.

320. ܕܚܠܬܐ *fear*. The second *e* is a helping vowel inserted to facilitate the pronunciation of the guttural, § 28. 2. (2).

321. ܘܐܚܕܘܗܝ.

(1) ܘܗܝ is the regular pron. suffix 3rd. sing. masc. after a verbal form of the plural ending in a consonant, § 51. A.

(2) The vowel *u* of the Imperat. is shifted before suffixes, § 51. E. and § 32. 1.

322. ܡܛܠ ܕ introduces the adverbial clause of cause, § 137. 5.

323. ܝܩܕ *burneth*. The participle denotes a state, or action viewed as continuing, § 116. 1.

324. ܕܬܟܝܠܝܢ those who trust, §§ 117. 4, 99. 2, 104. 2. *Rem.*

2. Observations.

143. Nouns and pronouns may, without any change of accidence, be treated as the Arabic adverbial accusative or the Latin oblique cases to denote cause, time etc.

144. Some irregular plurals are formed by inserting Wau before the regular ending, *e. g.* ܐܡܘܬܐ, vs. 1.

145. Compound words are occasionally met with, *e. g.* ܐܟܚܕܐ, vs. 2.

146. Remember the use of the relative ܕ in the sense of "he who" when followed by a participle vs. 3 and compare the Greek and Hebrew with the article.

147. Notice how often the Syriac translators have changed the Hebrew Imperfects, Perfects etc. into different tenses, *e. g.* the Hebrew Imperfects in vss. 1 and 2 have been changed into Perfects. Let the student hereafter note these changes and seek their cause.

148. Notice the light which a study of this psalm throws on the Syrian translators' views of the text, grammar and exegesis of the psalm, *e. g.* ܐܬܡܫܚܬ vs. 6, ܒܪܐ vs. 12 etc.

149. Notice the differences as well as the similarities between the Syriac and the Hebrew in root, form and construction, *i. e.* as to roots,

consider (1) sometimes the same root has a different meaning in the two languages, *e. g.* ܓܒܰܠ, ܠܥܰܒ, ܦܩܰܕ, ܦܠܚ.

(2) Sometimes the same idea has a different root, *e. g.* to forsake, to make, to form.

3. Grammar Lesson.

1. Anomalous and Defective Verbs, § 64.
2. Numerals, § 88.
3. Read, §§ 63, 65, 86, 87.
4. Review §§ 43, 45, 53, 54.

4. Word Lesson.

ܐܶܙܰܠ	*to go.*	ܝܗܰܒ	*to give.*
ܐܶܫܬܺܝ	*to drink.*	ܣܠܶܩ	*to ascend.*
ܐܶܫܟܰܚ	*to find, to be able.*	ܘܳܠܶܐ	*it behooves.*
ܐܶܬܳܐ	*to come.*	ܝܳܐܶܐ	*it is well.*
ܗܘܳܐ	*to be.*	ܙܳܕܶܩ	*it is right.*
ܚܝܳܐ	*to live.*	ܟܪܳܐ	*to grieve.*
ܠܥܳܠܰܡ	*ever.*	ܡܰܐܢ	*to be weary with.*

5. Exercises.

1. Go thou and see why the three rulers have taken counsel together against the Lord and against his Messiah. 2. The Lord will give Zion the mountain of his holiness to his son the king. 3. Who shall ascend to the mountain of the Lord? Who shall be able to stand in the place of his holiness? 4. Let the king live for ever; let the peoples come and serve him because it is right for them to serve him with fear. 5. It behooves us to kiss the son lest he be angry and we perish from his way because that his wrath has been kindled against us. 6. The Lord was weary with the two peoples because they imagined a vain (thing) and said: Let us break the bands of the Lord and cast from us his yoke. 7. It grieved the four kings that they should not be for ever. 8. It is well to drink water from the fourth vessel of the eighth potter.

PART II.

NOTES.

Jonah I.

325. ܠܡܺܐܡܰܪ *saying.* For the idiom compare the Hebrew and see § 120. 1. (3) and note 139. (2).

326. ܙܶܠ *"Go"*. Imperative from ܐܶܙܰܠ, § 64. 1.

327. ܡܕܺܝܢ݈ܬܳܐ—*mᵉdhîto, city,* § 18. 2.

328. ܥܠܰܝܗ̇ *against her.* ܥܰܠ takes a plural form before suffixes, § 77. 4, as also ܩܕܳܡ.

329. ܣܶܠܩܳܬ, § 64. 8.

330. ܐܶܫܟܰܚ, § 64. 3.

331. ܐܳܙܠܳܐ Part. act. fem. from ܐܶܙܰܠ, § 54. 3. ܡܶܐܙܰܠ is the Infin. of the same.

332. ܪܰܒܬܳܐ. Notice the position of the adjective after its noun and its agreement with it in gender, number and state, § 91. 1.

333. ܐ݈ܢܳܫ *each.*

(1) The Olaph is occult, § 19. 1.

(2) For the use of ܐ݈ܢܳܫ for the indefinite pronoun, see § 107. 2.

(3) ܐ݈ܢܫ when denoting each or every one takes a plural verb, § 121. 2. See further, § 90. 4. *Rem.* 2.

334. ܢܶܬܚܰܢܰܢ V *stem.* ʻÊʻÊ verb, § 54.

335. ܠܶܗ line 8 is an ethical dative, §§ 124. 5, 101. B. 1. (1) *Rem.* 3.

336. ܢܦܰܨܶܝܢ l. 10. III. stem Imperf. 3'rd sing. with pron. suff. 1st plural, § 61. 2. ܶܝ is contracted from *ay,* § 29. 3. (1).

337. ܬܰܘ l. 11, *come.* Imperat. from ܐܶܬܳܐ, § 64. 4.

338. ܢܶܕܰܥ—*nedda*ʻ, *let us know,* 1st pers. plur. Imperfect I stem from ܝܺܕܰܥ, § 58. 2. *Rem.* 1.

339. ܚܰܘܳܢ l. 12, *show thou us.* III stem Imperat. sing. masc. with pron. suff. 1st plur., § 61. 3.

340. ܡܳܢܰܘ l. 13, *what is?* § 103. 1. (1), § 39. *Rem.* 4, § 23. 4. (1).

341. ܐܝܢܐ *what?* § 39. *Rem.* 3, § 103. 2. (2) *Rem.* This is an interrogative adjective separated from its noun by the personal pronoun.

342. ܕܝܕܥܘ p. 12, l. 1, §§ 34. 2, 33. 1.

343. ܐ̈ܢܫܐ *the men.* Rebbuy denotes the collective, § 90. 1. See also 333 above.

344. ܢܥܒܕ, § 46. 1.

345. ܘ *that,* § 137. 4. (1).

346. ܫܩܘܠܘܢܝ Imperat. 2nd masc. plur. with pron. suff. 1st sing., §§ 51, 36. 1, 32. 1.

347. ܐܪܡܐܘܢܝ l. 3. § 61. 1. (3).

348. ܡܛܠܬܝ l. 4, *on account of me.* The preposition ܡܛܠ takes the fem. plur. form before suffixes, § 89. B. (6). The ̊ is written with the Yudh, but belongs to the ܗܘ following, the Hê having become occult because the pronoun is enclitic, § 19. 2. (4). Since a vowel cannot begin a syllable, the last consonant of the preceding word draws to it the vowel of the Hê, § 16. 2. If the preceding word end in a vowel, it forms a diphthong with the *u*. Compare ܐܢܐ ܗܘ 22. 15. The same is true of ܗܝ. Compare ܨܒܝܐ ܗܝ 22. 12.

349. ܗܢܘܢ, §§ 37. 2, 102. 1, 90. 1.

350. ܐܚܡܣܘ l. 6, §§ 20. *Rem.* 1, 64. 3.

351. ܐܬܠܗܘܐ, §§ 19. 2. (1) *a*, 64. 1, 116. 1. (3) *a*.

352. ܬܚܫܘܒ ܠܐ, § 115. 3. The Syriac does not distinguish between "thou shalt not" and "do not".

353. ܫܩܠܘܗܝ ܠܝܘܢܢ. *They took Jonah.* For the use of the pron. suffix to emphasize the object, see § 123. 2. (5). (6). (7). (8).

354. ܕܚܠܬܐ. A cognate accusative. See § 126. 4. (1).

Jonah II.

355. ܙܡܢ. III stem, §§ 56. 4. *Rem.* 59. 5.

356. ܒܠܥܗ ܠ, §§ 51. 1. 6, 123. 2. (6).

357. ܒܟܪ̈ܣܗ ܕ, §§ 13, 33. 2, 34. 3, 77, 97. B

358. ܬܠܬܐ l. 13, § 110, 1. (1).

359. ܠܠܘܢ, § 87. 19.

360. ܩܠܝ, §§ 77, 82. *Rem.* 7.

361. ܥܢܢܝ, § 61. 1, 36. 1.

362. ܒܩܠܝ. Some verbs in Syriac, as in other languages, take a preposition before their object, § 123. 5.

363. ܟܠܗܘܢ ܡܫܘܠܝܟ *all thy waves* (all of them, thy waves), § 94. 6. (1).

364. ܓܠܠܝܟ, § 12. 1.

365. ܕܐܬܛܪܕܬ. The relative introduces the quotation, § 135. 3. (3). The stem is here reflexive, § 41. 4.

366. ܡܘܣܦ. V stem Part. from ܝܣܦ, § 58. 3.

367. ܡܘܟܪ̈ܝܗ ܒܐܦ̈ܝ *the earth laid hold with its bands on my face, i. e. on me,* § 105. 1. (3).

368. ܐܣܩܬ, § 64. 8.

369. ܚܝ̈ܝ—*ḥay-yay, my life.*

370. ܐܬܕܟܪܬ. For the reflexive verb with an object, see § 126. 2. (1).

371. ܗܝܟܠܟ ܩܕܝܫܐ *thy holy temple.* Notice that the pronoun follows the noun and not the adjective, § 99. 1. *Rem.* 3.

372. ܟܠ ܕ *whoever,* § 107. 7, 8, and § 108. 2.

373. ܡܕܡ ܕ *whatsoever,* § 109. 1. (3).

Jonah III.

374. ܕܬܪܬܝܢ ܙܒܢܝܢ, § 110. A. 1. (1), B.

375. ܠܡܐܡܪ *saying,* § 120. 1. (3).

376. ܟܪܘܙܘܬܐ. For the form, *see* §§ 71. 1, 75.

377. ܪܒܬܐ ܠ *great to, i. e.* the greatest city, § 100. 2. (5).

378. ܡܬܗܦܟܐ *shall be overturned.* The participle is defined as future by the ܥܬܝܕܐ ܠ, §§ 111. 3, 116. 1. (2) *b.*

379. ܐܢܫܝܗ, lit. *her men,* §§ 19. 1. (1), 77.

380. ܠܒܫܘ *they clothed themselves with,* § 126. 2. (1). *Rem.*

381. ܘܪܘܪܒܢܝܗܘܢ *their magnates.* The Singular is ܪܒܐ, see § 87. 27. For the helping Rebhoṣo, see § 33. 3, 9. *Rem.*

382. ܟܘܪܣܝܗ *his throne,* § 86. 2. (2).

383. ܒܢܝܢܫܐ *the sons of men,* §§ 87. 10, 23. 4. (1).

384. ܒܚܝܠܐ, § 90.

385. ܡܕܡ *anything*, § 109. 1. (1).

386. ܢܩܪܘܢܗ ܠܐܠܗܐ *let them call God*, § 123. 2. (7).

387. ܐܢܫ. Each, § 107. 2.

388. ܚܛܘܦܝܐ, § 81. *Rem.*

389. ܕܐܝܬ *which is*, §§ 65, 128. 3. (2).

390. ܒܐܝܕܝܗܘܢ, §§ 87. 2, 20. *Rem.* 2, 34. 2.

391. ܡܢ, §§ 39. 1. *Rem.* 1, 103. 1.

392. ܝܕܥ, §§ 116. 1. *a*, 52. 3, 26. 1. (1).

393. ܐܢ introduces the indirect question, § 132. 6. (1).

394. ܕܠܐ introduces the negative adverbial clause of result, § 137. 4.

395. ܕܗܦܟܘ *that they turned.* This is an appositional substantive clause, § 135. 5.

Jonah IV.

396. ܒܐܫ ܠܝܘܢܢ. *It was painful for Jonah.* See § 122. 2.

397. ܛܒ *very,* is a masculine noun in the absolute state used as an adverb, § 89. A.

398. ܠܐ ܗܘܬ *was not?* The answer "yes" is expected, though ܠܐ itself does not denote this § 132. 2. A question is often denoted in Syriac without any interrogative particle or pronoun, § 132. 1. sq.

399. ܟܕ ܐܢܐ *when I (was)*, § 130. 1. (1).

400. ܩܕܡܬ ܗܘܝܬ *I anticipated*, § 127. 1, 3. (1) *a*.

401. ܥܪܩܬ *I fled.* With the preceding verb this verb may be translated "I fled before-hand", § 133. 3 and *Rem.*

402. ܠܝ is the Ethical dative or object, § 124. 5.

403. ܝܕܥ ܗܘܝܬ, §§ 127. 1, 116. 1. (3).

404. ܢܓܝܪܐ ܪܘܚܟ *long is thy spirit, i. e.* patient.

405. ܣܓܝܐܐ—*saggiyo'* from *saggi'o'*, §§ 24. 1, 32. 3.

406. ܣܒ, § 53. 1, 23. 1. (3).

407. ܢܦܫܝ, § 122. 4. (2) *Rem.*

408. ܠܡܡܬ *to die,* is the subject of the nominal sentence, § 120. 1. (1), § 130. 1. (1).

409. ܡܢ ܕܠܡܚܐ *than to live.*

(1) For the form ܡܟܣܐ, see § 64. 6.

(2) For the construction, see § 120. 1. (6), **100. 1.** ***Rem.* 2.**

410. ܢܦܒ. See 398.

411. ܠܗ. See 402.

412. ܬܚܘܬܗ *under it*, § 89. B. (3).

413. ܕܚܙܐ *that he might see*, §§ 114. 4. (2), 137. **4.**

414. ܡܟܢܐ, §§ 132. 6. *Rem.*, 135. 3. (2), 113.

415. ܓܕܫ *should happen*, § 116. 1. (3) *b*, 5.

416. ܩܪܐܐ *cucumber*, § 24. 1, 25, 28. 2. (3).

417. ܐܘܪܒܫ, §§ 26. 1. (1), 59. 6.

418. ܒܗ ܟܡܚܘܪܐ, 101. 3. (2) *a*.

419. ܠܢܦܫܗ for himself, § 105. 1. (3).

420. ܡܛܝܐ *it has come into thy hands, oh Lord, to take away my soul from me.*

421. ܡܛܠ ܕ *because that*, §§ 6. 5, 137. 5. (2).

422. ܠܐ ܗܘܝܬ § 127. 1. (2).

423. ܢܦܒ ܐܢܐ, § 99. 2. *Rem.* 1.

424. ܡܢ ܐܦܗܝ, § 100. 1, 87. 1, 86. **14.**

425. ܐܢܬ. Emphatic, § 101. 1. (2).

426. ܕܠܐ—ܒܗ *on which—not*, § 104. 2. ***Rem.***

427. ܐܢܐ. See 425.

428. ܝܬܝܪ ܡܢ, § 100. 1.

429. ܐܪܒܥܣܪܐ *fourteen*, § 88. 1, **100. A. 1. (4).**

430. ܪܒܘܢ, § 85.

Malachi I.

431. ܫܡܠܟܘܢ, §§ 43. 5. *Rem.* 2, 51. **A, B.**

432. ܐܡܪܬܘܢ ܐܢܬܘܢ—*omrittun*, § 35. 2.

433. ܕܠܡܐ followed by ܠܐ expects the answer "yes", § 132. 5.

434. ܠܫܡܟܘܢ. The direct object may be preceded by Lomadh, § 123. 2.

435. ܘܐܢ *and if*, § 138. 2. (3).

436. ܢܐܪܒ from ܝܪܒ.

437. ܡܝܩܪ *is wont to honor*, § 116. **2.**

438. ܐܶܢ ܐܰܒܳܐ, § 138. 4. (4).

439. ܕܰܡܒܰܣܪܺܝܢ, § 135. 5.

440. ܕܒܳܣܪܺܝܢ ܐܢ̱ܬܽܘܢ *ye who despise,* § 136. 11.

441. ܥܰܠ ܕ, § 137. 5.

442. ܒܕܰܐܡܪܺܝܢ, § 137. 5.

443. ܕܫܡܝܛ, § 135. 3. (3).

444. ܗܘ, § 101. 2.

445. ܩܰܪܶܒܝܗܝ, § 29. 2. (3).

446. ܕܰܠܡܳܐ, § 132. 4.

447. ܘܢܶܪܚܰܡ *that he may have mercy,* §§ 137. 4. (1), 114. 4. (2) *Rem.* 1.

448. ܕܰܒܐܺܝܕܰܝܟܽܘܢ *because this was in your hands,* §§ 104. 7.

449. ܡܢܘܐܝܬ, § 130. 1. *Rem.*

450. ܕܡܰܓܳܢ *that which is of no account.*

451. ܠܐ ܨܒܐ ܐܢܐ ܒܟܘܢ *I wish nothing among you.*

452. ܐܢܽܘܢ, vs. 12, is used as a copula, § 101. 2.

453. ܕܡܰܝܬܶܝܢ *because ye are bringing,* §§ 137. 5. (1).

454. ܠܺܝܛ ܡܰܢ ܕܐܺܝܬ ܠܶܗ *accursed be whosoever has,* § 107. 7. (4), 103. 1. *Rem.* 4.

Malachi II.

455. ܐܶܢ, vs. 2. § 138. 2. (2).

456. ܡܣܳܡ is infinitive from ܣܳܡ, § 64. 7.

457. ܡܶܛܠ ܕ, § 137. 5. (2).

458. ܐܶܕܪܳܐ read ܐܶܕܪܶܐ *I will scatter.*

459. ܐܶܢܽܘܢ, vs. 5. § 123. 2. (6.)

460. ܫܳܐܠܺܝܢ *they are asking,* § 121. 7.

461. ܠܣܰܓܺܝܐܷ̈ܐ *many.* The direct object is often preceded by Lomadh § 123. 1. (3).

462. ܡܗܰܦܟܺܝܢ, § 116. 3. (2) *c.*

463. ܕ *because,* § 137. 5. (1).

464. ܕܢܶܛܪܽܘܢ, §§ 46. 1, 136. 1. (2) 3.

465. ܕܡܩܰܪܶܒ *he who offers,* § 104. 2. (2) *Rem.*

466. ܕܺܝܠܶܗ, vs. 15, § 106.

467. ܕܒܝܫ *"that which is evil"*, is an objective clause, § 135. 3.

468. ܕܕܐܢ *who is judging,* § 116. 3. (1) *a.*

Malachi III.

469. ܗܐ *behold* is followed here by the Participle in the future.

470. ܐܢܐ ܡܫܕܪ ܐܢܐ, § 95. 1, 101. A. 2.

471. ܘܕܡܬܩܢܐ *that he may prepare,* § 137. 4.

472. ܕ . . . ܠܗ *whom,* § 104. 2. *Rem.*

473. ܡܫܡܫ, § 129. 2. *a.*

474. ܐܡܬܝ ܕ *when,* § 137. 2. (1).

475. ܕܡܢ *which were from.*

476. ܠܘܬ ܐܢܐ *against (him) who is turned to me,* § 103. 2. (3) *Rem.*

477. ܡܛܠ ܕܐܢܐ ܐܢܐ *because that I am,* § 101. 2. (1), 130. 1, 137. 5.

478. ܐܙܦܠܘ, vs. 7, § 60. 4.

479. ܢܣܐܘܢܝ, vs. 10, *prove me,* § 61.

480. ܠܡܢ, vs. 13, is masc. plur. the Wau being omitted, see §§ 23. 1, 43. 5.

481. ܘܡܬܒܢܝܢ *and are built up the doers of sin and (they) tempt God and are delivered.*

482. ܚܒܪ *a man with his neighbor, i. e. one with another.*

483. ܠܝ *mine,* § 106. *Rem.* 4.

484. ܣܐܡܫ, § 116. 2. (1).

485. ܕܦܠܚܘ *those who serve,* § 104. 2. (2). *Rem.*

Malachi IV.

486. ܘܐܩܕ *when shall burn,* § 137. 2. (1).

487. ܠܘܟܘܢ *to you, i. e. to the fearers of my name,* § 94. 1.

488. ܐܙܕܟܪܘ *remember,* §§ 11. 5. *Rem.*, 48. 3, 126. 2. (1).

489. ܠܘܟܘܢ ܐܠܝܐ *to you Elias,* § 124. 3.

Matthew XXVI.

490. ܐܡܪܝܢ ܗܘܘ, § 116. 3.

491. ܣܓܝ before its noun, § 99. 1. *Rem.* 1, § 96. 2. *b.*

492. ܕܡ̈ܝܐ an irregular plural used in a singular sense, § 86. 16.

493. ܐܬܒܐܫ, § 122. 5.

494. ܡܠܐܝܢ from ܠܐ *to trouble, to weary.* For the form see § 32, 3, 29. 1. (3).

495. ܠܗ ܠܐܢܬܬܐ, § 123. 2. (7). *Rem.*

496. ܕܐܪܡܝܬ introduces the appositional substantive clause, § 135. 5.

497. ܐܝܟ ܕ *as that which is for my burial.*

498. ܠܕܘܟܪܢܗ *for a memorial of her,* § 96. I. 4. *b.*

499. ܨܒܝܢ, § 129. 2. (3).

500. ܠܗ, § 124. 5.

501. ܚܕ ܚܕ *one by one.*

502. ܗܘ, emphatic, § 101. A. 1. (2).

503. ܐܠܘ, Impossible condition, § 138. 5.

504. ܐܢܐ ܗܘ, § 101. A. 2. (2).

505. ܗܢܘ ܕܡܝ *this is my blood that of the knew testament,* § 96. II. *Rem.* 1.

506. ܚܕܬܐ, § 87. 15.

507. ܟܪܡܐ, § 90. 4. *Rem.* 1.

508. ܐܦܢ *although,* § 137. 6.

509. ܐܢ, vs. 35, § 138. 2. (2).

510. ܢܗܘܐ ܠܝ, § 127. 9.

511. ܟܕ ܕܡܟܝܢ *sleeping,* lit. *while they were sleeping.*

512. ܐܙܠ . . ܨܠܝ, vs. 42, § 133. 1. *Rem.* 1

513. ܠܗ ܠܡܠܬܐ *the same word,* § 102. 3. (2) *a.*

514. ܗܘ ܕ, vs. 46, § 102. 7.

515. ܟܕ, vs. 47. *while,* § 137. 2. (2).

516. ܝܗܒ ܗܘܐ *had given,* § 127. 1. (2).

517. ܠܗܘ, vs. 48, *him whom I shall kiss, the same is he, him seize.*

518. ܥܠܗܝ, vs. 50, *is it on account of this thas thou hast come my friend?* §§ 132. 2, 135. 1.

519. ܗܘ, vs. 50, § 93. II. 1. (3).

520. ܕܝܬܒ, vs. 64, *him who sitteth,* § 104. 2. (2) *Rem.*

521. ܒܗ̇ ܒܫܥܬܐ *in the same hour,* § 102. 3. (2) *a.*

Matthew XXVII.

522. ܠܢ ܡܐ ܠܢ *what is that to us?* § 103. 1. Rem. 1.

523. ܐܙܠ, § 101. 2. (1).

524. ܡܕܡ, § 109. 1. (3).

525. ܕܡܫܝܚܐ, limits the preceding pronominal suffix, § 136. 4.

526. ܡܢ, vs. 9, *some,* § 107. 4.

527. ܟܕ, vs. 12, *while they were eating the pieces of him, i. e. calumniating him.*

528. ܟܕ, § 110. 1. (2).

529. ܕܝܠܗ, § 106. 1.

530. ܠܐ, vs. 19, *let there be nothing belonging to thee and to that just man, i. e. have thou nothing to do with him.*

531. ܠܡܫܝܚܐ, vs. 22. § 95. 2. (3).

532. ܗܘܐ, vs. 24, § 116. 1.

533. ܡܫܡܫܢ, Paʿel pass. part., § 60. 5.

534. ܟܢܫܘ, the plural verb, because the singular noun is collective, § 90.

535. ܘܠܒܫܘܗܝ, § 125. 1. (2).

536. ܡܚܝܢ ܗܘܘ, vs. 30, *kept smiting,* § 116. 2. (3).

537. ܟܕ, vs. 31, *as they were going out they found,* § 116. 1. (3) *b.*

538. ܟܕ, vs. 35, "*and when they had crucified him they parted his garments*". Notice the distinction between the Perfect here and the Participle in the preceding note, § 112. 1. (3).

539. ܐܚܝ *he made alive,* § 64. 6.

540. ܫܒܩ, § 110. 1. (1). Compare for ܫܒܩܬ, § 110. 1. (2).

541. ܐܨܛܪܝܘ, vs. 51. The first is in the masc. plur. agreeing with "faces"; the second is in the fem. plur. agreeing with "rocks". For the fem., see § 43. 5.

542. ܘܕܥܡܗ *and those who were with him,* § 104, 2. (2) *Rem.*

543. ܕܗܘܝ, §§ 60. 1, 127. 2, (2).
544. ܐܝܬ ܗܘܝ, § 127. 1. (2), 128. 2. *Rem.*
545. ܕܝܥܩܘܒ, vs. 56. § 96. II. *Rem.* 1.
546. ܗܘ, vs. 57, § 101. A. 1. (1).

Matthew XXVIII.

547. ܚܕ ܒܫܒܐ *the first day of the week*, § 88. *Rem.* 5.
548. ܐܝܬܘܗܝ ܗܘܐ, Compare 544.
549. ܕܕܚܠܬܗ, *fear before him.* Objective genitive, § 96. I. 4.
550. Vs. 5. ܢܫܐ *women*, § 87. 8.
551. ܕܐܙܕܩܦ *who was crucified*, § 136. 1. (2), 2.
552. Vs. 6. ܬܐܝܢ, ܚܙܝܢ, vs. 7. ܐܙܠܝܢ, §§ 60, 64. 1, 4.
553. ܩܕܡ, vs. 7, is Paʿel Perfect.
554. ܐܙܠܢ, vs. 8, fem. plur. part.; ܢܐܡܪܢ, Imperf. 3rd. fem. plur.
555. ܐܢ, § 138. 1. (3), 112. 3. (2) *b*.
556. ܕܠܐ, vs. 14, *those who are without care*, §§ 93. 2. (2), 104. 2. (2) *Rem.*
557. ܟܠ ܡܐ ܕ, vs. 20, *whatsoever*, § 109. 8.
558. ܟܠܗܘܢ, § 108. 1. (4).

WORD LISTS—SYRIAC.

LIST I.

Verbs occurring ten times or more in Schaaf's Concordance of the New Testament.

1. ܐܶܒܰܕ
2. ܐܶܒܰܠ
3. ܐܶܓܰܪ
4. ܐܶܙܰܠ
5. ܐܶܚܰܕ
6. ܐܶܚܰܪ
7. ܐܺܝܬ
8. ܐܶܟܰܠ
9. ܐܶܠܰܦ
10. ܐܰܠܶܨ
11. ܐܶܡܰܢ
12. ܐܶܡܰܪ
13. ܐܶܣܳܐ
14. ܐܶܣܰܪ
15. ܐܶܪܰܥ
16. ܐܶܫܰܕ
17. ܐܶܬܳܐ
18. ܒܶܐܫ
19. ܒܰܕܰܪ
20. ܒܗܶܬ
21. ܒܰܙܰܚ
22. ܒܰܛܶܠ
23. ܒܛܶܢ
24. ܒܰܟܰܐ
25. ܒܠܐ
26. ܒܰܠܶܠ
27. ܒܢܳܐ
28. ܒܥܳܐ
29. ܒܨܰܪ
30. ܒܩܳܐ
31. ܒܪܳܐ
32. ܒܰܪܶܟ
33. ܒܫܳܐ
34. ܒܬܳܐ
35. ܒܬܰܪ
36. ܓܒܳܐ
37. ܓܳܪ
38. ܓܙܰܪ
39. ܓܠܳܐ
40. ܓܡܰܪ
41. ܓܢܰܒ
42. ܓܥܶܠ
43. ܕܒܰܚ
44. ܕܒܰܪ
45. ܕܰܓܶܠ
46. ܕܳܢ
47. ܕܳܫ
48. ܕܚܶܠ
49. ܕܟܳܐ
50. ܕܟܰܪ
51. ܕܠܰܚ
52. ܕܡܳܐ
53. ܕܡܶܟ
54. ܕܡܰܪ
55. ܕܢܚ
56. ܕܥܶܟ
57. ܕܪܶܟ
58. ܕܪܰܫ
59. ܗܘܳܐ
60. ܗܰܠܶܟ
61. ܗܦܰܟ
62. ܗܰܪ
63. ܘܳܠܳܐ
64. ܙܒܰܢ
65. ܙܕܰܩ
66. ܙܗܰܪ
67. ܙܳܥ
68. ܙܟܳܐ

69. ܐܰܟܰܪ
70. ܐܕܳܐ
71. ܐܰܟܰܦ
72. ܐܰܙܰܠ
73. ܚܰܒܽܒ
74. ܚܰܒܰܠ
75. ܚܰܒܰܫ
76. ܚܶܙܰܒ
77. ܚܰܕܰܪ
78. ܚܳܒ
79. ܚܶܒܰܒ
80. ܚܰܒܽܠ
81. ܚܳܫ
82. ܚܳܪ
83. ܚܕܳܐ
84. ܚܰܕܰܦ
85. ܚܛܳܐ
86. ܚܰܛܰܦ
87. ܚܡܳܐ
88. ܚܰܟܰܡ
89. ܚܰܟܽܦ
90. ܚܰܝ
91. ܚܰܢܰܩ
92. ܚܰܣܰܕ
93. ܚܰܫܰܚ
94. ܚܰܝܰܪ
95. ܚܰܪ
96. ܚܰܡܰܡ
97. ܚܰܡܰܫ
98. ܚܽܢ
99. ܚܰܒ
100. ܚܰܠܰܡ
101. ܚܰܠܰܕ
102. ܛܰܠܰܡ
103. ܛܰܝ
104. ܛܠܳܐ
105. ܛܽܠܰܡ
106. ܛܽܠܝ
107. ܛܰܥܰܫ
108. ܛܡܳܐ
109. ܝܰܒܽܒ
110. ܝܰܒܽܠ
111. ܝܶܒܰܫ
112. ܝܶܕܳܐ
113. ܝܺܕܰܠ
114. ܝܰܗܶܒ
115. ܝܺܠܶܕ
116. ܝܺܠܶܦ
117. ܝܺܩܳܐ
118. ܝܺܫܰܦ
119. ܝܺܙܶܦ
120. ܝܺܩܶܕ
121. ܝܺܩܰܪ
122. ܝܺܪܶܒ
123. ܝܺܪܶܬ
124. ܝܺܬܶܒ
125. ܝܺܠܶܒ
126. ܝܺܠܰܕ
127. ܟܐܳܐ
128. ܟܰܡܽܢ
129. ܟܠܳܐ
130. ܟܰܠܶܒ
131. ܟܣܳܐ
132. ܟܰܣ
133. ܟܽܦ
134. ܟܰܦܰܪ
135. ܟܪܳܐ
136. ܟܽܪܐ
137. ܟܰܪܶܟ
138. ܟܽܫܰܠ
139. ܟܰܠܰܒ
140. ܟܰܠܰܕ
141. ܟܰܠܰܫ
142. ܟܐܶܒ
143. ܠܰܒܽܒ
144. ܠܽܒܰܫ
145. ܠܒܳܐ
146. ܠܳܐܝ
147. ܠܚܶܠ
148. ܠܰܟܰܫ
149. ܡܽܢܝ
150. ܡܳܟ
151. ܡܚܳܐ
152. ܡܛܳܐ
153. ܡܰܢ
154. ܡܠܳܐ
155. ܡܰܠܶܟ
156. ܡܰܠܶܠ
157. ܡܪܳܐ
158. ܡܰܪܰܚ
159. ܡܰܫܰܚ
160. ܢܟܳܐ
161. ܢܰܝܰܚ
162. ܢܰܝܰܪ
163. ܢܰܗܰܪ
164. ܢܳܚ
165. ܢܚܽܠ
166. ܢܰܛܰܪ
167. ܢܰܟܰܫ
168. ܢܟܽܦ
169. ܢܰܫܰܒ
170. ܢܰܫܶܒ
171. ܢܰܫܰܩ
172. ܢܦܰܠ
173. ܢܦܰܩ
174. ܢܰܘܰܒ
175. ܢܩܽܦ
176. ܢܰܩܰܫ
177. ܢܰܩܰܡ
178. ܢܰܠܰܠ
179. ܣܰܒܽܒ
180. ܣܰܟܰܠ
181. ܣܰܟܰܪ
182. ܣܶܝܰܡ
183. ܣܝܽܓ
184. ܣܰܗܶܕ

185. ܫܳܡ
186. ܫܚܰܦ
187. ܫܬܳܐ
188. ܫܬܰܠ
189. ܫܠܳܐ
190. ܫܟܶܦ
191. ܫܩܰܪ
192. ܫܢܳܐ
193. ܫܠܰܦ
194. ܫܒܰܪ
195. ܫܩܰܦ
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206. ܒܨܰܥ
207. ܒܨܰܠ
208. ܒܨܰܪ
209. ܒܢܳܐ
210. ܒܪܶܦ
211. ܒܥܰܪ
212. ܦܳܫ
213. ܦܬܰܢ
214. ܦܬܰܚ
215. ܦܢܳܐ
216. ܦܰܫ
217. ܦܫܰܛ
218. ܦܬܰܠ
219. ܦܽܓܻܚ
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221. ܦܳܩܰܚ
222. ܦܪܰܚ
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224. ܦܪܰܦ
225. ܦܪܰܣ
226. ܦܛܶܢ
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234. ܓܰܽܚ
235. ܓܠܳܐ
236. ܓܒܰܪ
237. ܓܪܳܐ
238. ܩܒܰܠ
239. ܩܒܰܪ
240. ܩܶܝܰܣ
241. ܩܕܰܽܫ
242. ܩܳܡ
243. ܩܛܰܠ
244. ܩܢܳܐ
245. ܩܒܳܐ
246. ܩܝܳܐ
247. ܩܪܳܐ
248. ܩܪܶܒ
249. ܩܡܳܐ
250. ܪܒܳܐ
251. ܪܰܓ
252. ܪܓܰܐ
253. ܪܓܰܡ
254. ܪܘܳܐ
255. ܪܘܰܚ
256. ܪܗܰܛ
257. ܪܗܶܢ
258. ܪܘܾܡ
259. ܪܘܰܐ
260. ܪܳܡ
261. ܪܚܶܡ
262. ܪܛܶܢ
263. ܪܩܰܕ
264. ܪܥܳܐ
265. ܪܢܳܐ
266. ܪܟܳܐ
267. ܪܩܶܰܥ
268. ܡܶܠܠ
269. ܡܒܳܐ
270. ܡܰܒܗܰܪ
271. ܡܻܒܰܚ
272. ܡܒܰܦ
273. ܡܓܰܢ
274. ܡܝܳܐ
275. ܡܝܰܪ
276. ܡܥܳܐ
277. ܡܳܢ
278. ܡܳܛ
279. ܡܰܚܰܪ
280. ܡܩܰܦ
281. ܡܩܰܚ
282. ܡܠܐ
283. ܡܬܚ
284. ܡܶܬܛܰܢ
285. ܡܶܬܡ
286. ܡܩܒܰܗ
287. ܡܩܰܒܠ
288. ܡܶܩܰܦ
289. ܡܶܢܐ
290. ܡܠܰܦ
291. ܡܟܳܐ
292. ܡܩܰܪ
293. ܡܩܳܐ
294. ܡܩܰܠ
295. ܡܪܳܐ
296. ܡܰܪ
297. ܡܶܥܐ
298. ܡܘܶܥܰܦ
299. ܡܥܶܦ
300. ܥܩܰܠ

301. ܬܰܘܪܳܐ
302. ܬܳܒ
303. ܬܟܰܠ
304. ܬܢܳܐ
305. ܬܡܰܗ
306. ܬܩܰܠ
307. ܬܩܶܢ
308. ܬܪܰܥ

LIST II.

Nouns occurring ten times or more.

1. ܐܰܒܳܐ
2. ܐܰܒܕܳܢܳܐ
3. ܐܰܓܪܳܐ
4. ܐܶܓܳܪܳܐ
5. ܐܶܓܰܪܬܳܐ
6. ܐܶܕܢܳܐ
7. ܐܽܘܚܕܳܢܳܐ
8. ܐܽܘܡܬܳܐ
9. ܐܽܘܪܚܳܐ
10. ܐܰܚܳܐ
11. ܐ̱ܚܪܺܢ
12. ܐܺܝܕܳܐ
13. ܐܺܝܠܳܢܳܐ
14. ܐܺܝܡܳܡܳܐ
15. ܐܰܟܣܢܳܝܳܐ
16. ܐܰܟܳܪܳܐ
17. ܐܰܠܳܗܳܐ
18. ܐܰܠܦܳܐ
19. ܐܶܠܦܳܐ
20. ܐܶܡܳܐ
21. ܐܰܡܺܝܢ
22. ܐܶܡܰܬܝ
23. ܐ̱ܢܳܫ
24. ܐܰܢ̱ܬܬܳܐ
25. ܐܰܣܽܘܪܳܐ
26. ܐܶܣܟܺܝܡܳܐ
27. ܐܳܦ
28. ܐܰܦܺܝܢ
29. ܐܰܪܓܘܳܢܳܐ
30. ܐܰܪܥܳܐ
31. ܐܰܪܡܠܳܐ
32. ܐܰܪܡܠܬܳܐ
33. ܐܰܪܙ
34. ܐܳܬܳܐ
35. ܐܰܬܰܪ
36. ܒܶܗܬܬܳܐ
37. ܒܶܣܡܳܐ
38. ܒܺܝܫ
39. ܒܺܝܫܽܘ
40. ܒܰܝܬܳܐ
41. ܒܶܢܝܳܢܳܐ
42. ܒܰܣܺܝܡ
43. ܒܰܣܰܪ
44. ܒܶܣܬܰܪ
45. ܒܳܥܽܘܬܳܐ
46. ܒܰܥܠܳܐ
47. ܒܥܶܠܕܒܳܒܳܐ
48. ܒܰܪ
49. ܒܪܽܘܟ
50. ܒܪܺܝܬܳܐ
51. ܒܰܪܢܳܫܳܐ
52. ܒܪܰܡ
53. ܒܬܽܘܠܳܐ
54. ܒܳܬܰܪ
55. ܓܰܒܪܳܐ
56. ܓܺܗܰܢܳܐ
57. ܓܰܘ
58. ܓܙܽܘܪܬܳܐ
59. ܓܽܘܫܡܳܐ
60. ܓܶܝܪ
61. ܓܶܠܝܳܢܳܐ
62. ܓܰܒ
63. ܓܰܢܳܒܳܐ
64. ܓܰܪܒܳܐ
65. ܕܶܒܚܳܐ
66. ܕܰܓܳܠܳܐ
67. ܕܰܗܒܳܐ
68. ܕܽܘܟ
69. ܕܺܚܠܳܐ
70. ܕܶܚܠܳܐ
71. ܕܰܡܳܐ
72. ܕܺܝܠ
73. ܕܶܝܢ
74. ܕܺܝܢܳܐ
75. ܕܰܝܳܢܳܐ
76. ܕܺܝܢ
77. ܕܺܝܰܬܺܩܺܐ
78. ܕܶܐܒܳܐ
79. ܕܰܒܽܘܬܳܐ
80. ܕܶܒܪܳܐ
81. ܕܶܡ
82. ܕܡܽܘܬܳܐ
83. ܕܰܟܠ
84. ܕܳܪܳܐ
85. ܗܳܐ
86. ܗܶܓܡܽܘܢܳܐ
87. ܗܰܕܳܡ
88. ܗܽܘܦܳܟܳܐ

S

89. ܗܳܝܕܶܝܢ
90. ܗܰܝܟܠܳܐ
91. ܗܰܝܡܳܢܽܘܬܳܐ
92. ܗܳܪܟܳܐ
93. ܗܳܒ
94. ܙܰܒܢ
95. ܙܰܕܽܘܩܳܐ
96. ܙܰܕܺܝܩܳܐ
97. ܙܰܕܺܝܩܽܘܬܳܐ
98. ܙܶܕܩܳܐ
99. ܙܰܘܓܳܐ
100. ܙܰܝܬܳܐ
101. ܙܳܟܽܘܬܳܐ
102. ܙܳܢܝܽܘܬܳܐ
103. ܙܥܽܘܪ
104. ܙܩܺܝܦܳܐ
105. ܙܰܪܥܳܐ
106. ܚܺܐܪܳܐ
107. ܚܰܟܺܝܡܳܐ
108. ܚܒܳܠܳܐ
109. ܚܰܡܪܳܐ
110. ܚܰܕ
111. ܚܰܕܘܳܐ
112. ܚܕܳܪ
113. ܚܕܶܬ
114. ܚܽܘܒܳܐ
115. ܚܶܘܝܳܐ
116. ܚܽܘܝܕܳܐ
117. ܚܶܘܳܪܳܐ
118. ܚܽܘܪܒܳܐ
119. ܚܶܙܘܳܐ
120. ܚܙܺܝܪܳܐ
121. ܚܛܳܗ
122. ܚܛܺܝܬܳܐ
123. ܚܰܛܳܝܳܐ
124. ܚܶܛܗܬܳܐ
125. ܚܰܒ
126. ܚܰܡܳܩܳܐ
127. ܚܰܡܫܳܐ
128. ܚܰܡܫܻܝܢ
129. ܚܰܝܠܳܐ
130. ܚܰܟܻܝܡ
131. ܚܶܟܡܬܳܐ
132. ܚܠܻܝܡ
133. ܚܠܳܦ
134. ܚܠܻܝܪܳܐ
135. ܚܰܒܪܳܐ
136. ܚܶܡܬܳܐ
137. ܚܢܳܢܳܐ
138. ܚܰܢܦܳܐ
139. ܚܰܣܺܝܪ
140. ܚܰܣܺܝܪܽܘܬܳܐ
141. ܚܣܳܕܳܐ
142. ܚܣܻܝܢܽܘ
143. ܚܰܨܳܐ
144. ܚܪܶܒ
145. ܚܰܪܬܳܐ
146. ܚܰܫܳܐ
147. ܛܽܘܒܳܐ
148. ܛܳܥܻܝܢܬܳܐ
149. ܛܥܳܐ
150. ܛܰܥܢܳܐ
151. ܝܳܗܒ
152. ܝܶܩܳܐ
153. ܝܽܘܡܳܐ
154. ܝܽܘܗܒܳܐ
155. ܝܽܘܡܰܢ
156. ܝܽܘܪ
157. ܝܰܗܒܽܘ
158. ܝܶܠܐ
159. ܝܰܡܐ
160. ܝܰܠܕܳܐ
161. ܝܰܠܕܽܘܬܳܐ
162. ܝܰܬܡܽܘܬܳܐ
163. ܝܳܐܶܐ
164. ܝܰܩܪܳܐ
165. ܝܽܗܘܕܳܝܳܐ
166. ܝܽܘܠܦܳܢܳܐ
167. ܝܽܘܡ
168. ܝܰܘܩܳܢܳܐ
169. ܝܽܘܬܪܳܢ
170. ܐܻܝܩܳܪܳܐ
171. ܝܰܬܝܪܳܐ
172. ܝܰܠܽܘܕܳܐ
173. ܝܰܩܻܝܪ
174. ܝܺܪܰܬ
175. ܝܳܪܬܽܘܬܳܐ
176. ܝܰܬܺܝܪ
177. ܝܰܬܻܝܪܳܐܻܝܬ
178. ܟܻܐܦܳܐ
179. ܟܻܐܒ
180. ܟܻܐܒܽܘܬܳܐ
181. ܟܒܰܪ
182. ܟܰܕ
183. ܟܳܗܶܢ
184. ܟܰܬܰܒ
185. ܟܽܘܪܣܝܳܐ
186. ܟܽܘܪܗܳܢ
187. ܟܽܘܪܰܗ
188. ܟܝܳܢܳܐ
189. ܟܻܝܦܳܐ
190. ܟܽܠ
191. ܟܠܻܝܠܳܐ
192. ܟܢܽܘܫܬܳܐ
193. ܟܶܢܫܳܐ
194. ܟܢܳܬܳܐ
195. ܟܣܳܐ
196. ܟܣܶܦ
197. ܟܪܺܝܗ
198. ܟܰܪܣܳܐ
199. ܟܰܪܡܳܐ
200. ܟܬܳܒܳܐ
201. ܠܶܒܳܐ
202. ܠܒܽܘܫܳܐ
203. ܠܚܽܘܕ
204. ܠܰܚܡܳܐ

205. ܠܫܢܐ
206. ܠܚܡܐ
207. ܡܐܪܘܟܬܐ
208. ܡܐܟܝܬܐ
209. ܡܓܠ
210. ܡܓܪܐ ܕܘܫܐ
211. ܡܕܒܚܐ
212. ܡܕܒܪܐ
213. ܡܕܝܢܬܐ
214. ܡܕܝܬ
215. ܡܕܝ
216. ܡܕܘܗܬܐ
217. ܡܘܬ
218. ܡܘܬܐ
219. ܡܚܘܐ
220. ܡܚܢܐ
221. ܡܚܡܥܬܐ
222. ܡܛܪܐ
223. ܡܝܐ
224. ܡܝܬܪܐ
225. ܡܟܝܟܐ
226. ܡܟܝܟܘܬܐ
227. ܡܟܫܐ
228. ܡܠܐܟܐ
229. ܡܠܟܐ
230. ܡܠܟܐ
231. ܡܠܟܘܬܐ
232. ܡܠܐ
233. ܡܢܝܢܐ
234. ܡܢܬܐ
235. ܡܣܒ ܒܐܦܐ
236. ܡܣܒܪܢܘܬܐ
237. ܡܣܟܝܢܐ
238. ܡܣܢܐ
239. ܡܥܒܪܢܐ
240. ܡܥܝܢܐ
241. ܡܥܡܘܕܝܬܐ
242. ܡܦܩ
243. ܡܨܥܐ
244. ܡܪ
245. ܡܪܐ
246. ܡܫܚܐ
247. ܡܫܝܚܐ
248. ܡܫܡܫܢܐ
249. ܡܫܬܘܬܐ
250. ܡܬܐ
251. ܢܒܝܐ
252. ܢܒܝܘܬܐ
253. ܢܗܪܐ
254. ܢܗܘܪܐ
255. ܢܘܟܪܝܐ
256. ܢܘܢܐ
257. ܢܘܪܐ
258. ܢܚܬܐ
259. ܢܫܐ
260. ܢܡܠܐ
261. ܢܡܘܣܐ
262. ܢܣܝܘܢܐ
263. ܢܦܫܐ
264. ܢܓܝܫܐ
265. ܣܒܪܐ
266. ܣܒܪܬܐ
267. ܣܓܝ
268. ܣܗܕܐ
269. ܣܘܣܐ
270. ܣܘܒܪܢܐ
271. ܣܛܢܐ
272. ܣܝܒܪܬܐ
273. ܣܝܡܬܐ
274. ܣܟܐ
275. ܣܠܐ
276. ܣܠܩ
277. ܣܡܐ
278. ܣܡܟܐ
279. ܣܦܪܐ
280. ܣܦܝܢܐ
281. ܣܦܪ
282. ܣܪܝܩ
283. ܥܒܕ
284. ܥܒܕ
285. ܥܒܕܘܬܐ
286. ܥܒܕܐ
287. ܥܓܠ
288. ܥܕܝ
289. ܥܕܝܕܐ
290. ܥܕܬܐ
291. ܥܘܠܐ
292. ܥܘܠܐ
293. ܥܘܪܒܘܬܐ
294. ܥܘܬܪܐ
295. ܥܙܐ
296. ܥܝܢ
297. ܥܠܐ
298. ܥܠܡܟܐ
299. ܥܠܡ
300. ܥܡ
301. ܥܡܠܐ
302. ܥܢܐ
303. ܥܢܢܐ
304. ܥܦܪܐ
305. ܥܪܒܐ
306. ܥܪܛܠ
307. ܥܪܩܐ
308. ܥܬܝܩ
309. ܥܬܝܩܐ
310. ܥܬܝܪ
311. ܦܐܪܐ
312. ܦܓܪܐ
313. ܦܘܠܚܢܐ
314. ܦܘܡ
315. ܦܘܩܕܢܐ
316. ܦܘܪܩܢܐ
317. ܦܠܝܚ
318. ܦܠܓܘܬܐ
319. ܦܪܘܩܐ
320. ܦܪܨܘܦܐ

321. ܦܶܬܓܳܡܳܐ
322. ܦܰܬܟܳܪܳܐ
323. ܦܳܬܽܘܪܳܐ
324. ܨܒܽܘ
325. ܨܶܒܝܳܢܳܐ
326. ܨܶܝܕ
327. ܨܠܽܘ
328. ܨܰܠܡܳܐ
329. ܨܶܠܘܬܳܐ
330. ܨܰܦܪܳܐ
331. ܩܒܽܘܪܳܐ
332. ܩܰܒܪܳܐ
333. ܩܰܝܡܳܐ
334. ܩܰܝܡܽܘܬܳܐ
335. ܩܰܝܳܡ
336. ܩܽܘܪܒܳܢܳܐ
337. ܩܽܘܪܝܳܐ
338. ܩܽܘܫܬܳܐ
339. ܩܺܝܣܪܳܐ
340. ܩܛܳܠܳܐ
341. ܩܰܛܳܠܳܐ
342. ܩܰܛܠܳܐ
343. ܩܳܢܳܐ
344. ܩܰܠܺܝܠܐ
345. ܩܠܽܘܡܐ
346. ܩܰܠܳܐ
347. ܩܶܠܳܝܳܐ
348. ܩܪܶܐ
349. ܩܪܳܒܳܐ
350. ܩܶܪܝܳܢܳܐ
351. ܩܰܪܢܳܐ
352. ܩܰܫܺܝܫܳܐ
353. ܪܳܐܙܳܐ
354. ܪܰܒܳܐ
355. ܪܰܒܽܘܬܳܐ
356. ܪܶܒܽܘ
357. ܪܶܓܠܳܐ
358. ܪܽܘܓܙܳܐ
359. ܪܓܺܝܓ
360. ܪܓܶܠ
361. ܪܽܘܚܳܐ
362. ܪܚܽܘܡܳܐ
363. ܪܰܚܡܳܐ
364. ܪܰܚܡܺܝܢ
365. ܪܚܶܡ
366. ܪܚܶܡܬ
367. ܪܳܡܳܐ
368. ܪܰܡܫܳܐ
369. ܪܶܥܝܳܐ
370. ܪܰܥܝܳܐ
371. ܪܶܫܳܢ
372. ܪܰܫܝܥܳܐ
373. ܫܰܒܚܳܐ
374. ܫܰܒܬܳܐ
375. ܫܓܽܘܫܝܳܐ
376. ܫܽܘܒܗܳܪܳܐ
377. ܫܽܘܒܚܳܐ
378. ܫܽܘܘܕܳܝܳܐ
379. ܫܽܘܠܛܳܢ
380. ܫܽܘܠܡܳܐ
381. ܫܽܘܩܳܐ
382. ܫܽܘܦܳܐ
383. ܫܰܘܬܳܦܳܐ
384. ܫܰܘܬܳܦܽܘܬܳܐ
385. ܫܐܽܘܠ
386. ܫܰܡܢܳܐ
387. ܫܶܠܡܳܐ
388. ܫܠܺܝܚܳܐ
389. ܫܰܠܺܝܛܳܐ
390. ܫܠܶܡ
391. ܫܡܳܐ
392. ܫܡܰܝܳܐ
393. ܫܶܡܫܳܐ
394. ܫܢܳܐ
395. ܫܳܥܳܐ
396. ܫܰܦܺܝܪ
397. ܫܪܒܳܐ
398. ܫܰܪܺܝܪܳܐ
399. ܫܰܪܒܳܐ
400. ܫܪܳܪܳܐ
401. ܫܺܡܰܠܬܳܐ
402. ܫܶܬܐܣܬܳܐ
403. ܬܺܐܪܬܐ
404. ܬܽܘܒ
405. ܬܰܘܕܺܝܬܳܐ
406. ܬܽܘܟܠܳܢܳܐ
407. ܬܰܠܡܺܝܕܳܐ
408. ܬܰܡܳܢ
409. ܬܢܳܢܳܐ
410. ܬܰܪܢܳܓܠܳܐ
411. ܬܪܳܢܳܘܣ
412. ܬܰܪܥܳܐ
413. ܬܰܪܥܺܝܬܳܐ
414. ܬܶܫܒܚܳܐ
415. ܬܶܫܡܶܫܬܳܐ
416. ܬܺܬܳܐ
417. ܩܳܐܶܡ
418. ܩܽܘܠܳܣܳܐ
419. ܩܰܘܠܳܣܬܳܐ

WORD LISTS—ENGLISH.

LIST I.

Verbs occurring ten times or more in Schaaf's Concordance of the New Testament.

1. perish
2. mourn
3. trade
4. go
5. seize
6. delay
7. there is
8. eat
9. learn
10. compel
11. believe
12. say
13. heal
14. bind
15. meet
16. pour
17. come
18. be evil
19. scathe
20. be ashamed
21. laugh at
22. cease
23. conceive
24. console
25. weep
26. devour
27. build
28. despise
29. be sweet
30. cry
31. search
32. decrease
33. prove
34. create
35. bless
36. choose
37. commit adultery
38. circumcise
39. reveal
40. complete
41. steal
42. commend
43. sacrifice
44. lead
45. lie
46. judge
47. trample
48. fear
49. be pure
50. remember
51. disturb
52. be like
53. sleep
54. wonder
55. rise
56. quench
57. tie
58. seek
59. be
60. go
61. turn
62. injure
63. it is right
64. bring
65. be just
66. shine
67. be moved
68. conquer

69. sing
70. be a harlot
71. crucify
72. sow
73. love
74. corrupt
75. bind
76. rejoice
77. surround
78. owe
79. show
80. strengthen
81. spare
82. look
83. see
84. bind
85. sin
86. snatch
87. live
88. sleep
89. change
90. be gracious
91. strangle
92. want
93. be diligent
94. reap
95. free
96. think
97. be useful
98. be dark
99. suffer
100. seal
101. be proud
102. defraud
103. envy
104. err
105. taste
106. bear
107. obey
108. hide
109. sound
110. lead
111. to be dry
112. thank
113. know
114. give
115. bow
116. learn
117. swear
118. add
119. care
120. burn
121. honor
122. be great
123. inherit
124. extend
125. sit
126. abound
127. rebuke
128. correct
129. prohibit
130. collect
131. conceal
132. accuse
133. hunger
134. deny
135. to be sad
136. preach
137. wrap
138. offend
139. write
140. continue
141. fight
142. be weary
143. encourage
144. clothe
145. accompany
146. curse
147. there is not
148. eat
149. be grieved
150. die
151. smite
152. come
153. be humble
154. be full
155. counsel
156. speak
157. be able
158. dare
159. anoint
160. prophesy
161. strike
162. abide
163. shine
164. rest
165. go down
166. guard
167. kill
168. be sober
169. receive
170. tempt
171. ascend
172. fall
173. go out
174. plant
175. cleave to
176. beat
177. kiss
178. give
179. defile
180. satisfy
181. hope
182. be great
183. worship
184. witness

185. put
186. subvert
187. expect
188. perceive
189. reject
190. ascend
191. lie down
192. hate
193. be poor
194. work
195. suffice
196. be vacant
197. destroy
198. make
199. pass over
200. aid
201. remember
202. grieve
203. watch
204. cover
205. enter
206. baptize
207. labor
208. inhabit
209. answer
210. flee
211. to be rich
212. persuade
213. divide
214. serve
215. return
216. permit
217. decree
218. do
219. liberate
220. command
221. be tolerable
222. fly
223. remunerate
224. depart
225. separate
226. extend
227. expound
228. open
229. wish
230. dip
231. thirst
232. hunt
233. fast
234. revile
235. pray
236. be vile
237. lacerate
238. receive
239. bury
240. sanctify
241. remain
242. arise
243. kill
244. possess
245. cry
246. break
247. call
248. be nigh
249. be hard
250. be great
251. desire
252. be angry
253. stone
254. go
255. pursue
256. disturb
257. run
258. be inebriated
259. exult
260. be high
261. love
262. murmur
263. ride
264. cast
265. meditate
266. feed
267. lament
268. ask
269. take captive
270. be glorious
271. praise
272. lean
273. be tumultuous
274. hurl
275. send
276. be worthy
277. wash
278. despise
279. compel
280. sleep
281. be able
282. be at rest
283. send
284. rule
285. finish
286. name
287. hear
288. minister
289. change
290. torment
291. narrate
292. please
293. drink
294. bear
295. loose
296. confirm
297. drink
298. communicate
299. be silent
300. arrange

301. repent
302. return
303. hope
304. hang
305. admire
306. offend
307. prepare
308. direct

LIST II.

Nouns and other words occurring ten times or more.

1. father
2. loss
3. hire
4. hireling
5. letter
6. ear
7. affliction
8. water
9. way
10. brother
11. other
12. hand
13. tree
14. day
15. calumniator
16. stranger
17. god
18. thousand
19. ship
20. mother
21. Amen
22. when
23. man
24. woman
25. chain
26. scheme
27. also
28. face
29. purple
30. lion
31. Gentile
32. widow
33. earth
34. sign
35. place
36. shame
37. consolation
38. bad
39. evil
40. house
41. building
42. sweet
43. flesh
44. behind
45. petition
46. end
47. evening
48. son
49. knee
50. creature
51. creator
52. but
53. origin
54. after
55. man
56. gehenna
57. midst
58. circumcision
59. robber
60. for
61. revelation
62. side
63. thief
64. leper
65. sacrifice
66. liar
67. gold
68. place
69. fearful
70. fear
71. demon
72. own
73. but
74. judgment
75. judge
76. denar
77. covenant
78. pure
79. purity
80. male
81. blood
82. likeness
83. tear
84. generation
85. behold
86. governor
87. member
88. overthrow

89. then
90. temple
91. faith
92. here
93. woe
94. time
95. Sadducees
96. righteous
97. righteousness
98. alms
99. movement
100. olive
101. victory
102. adultery
103. little
104. cross
105. seed
106. free
107. beloved
108. corruption
109. neighbor
110. one
111. joy
112. around
113. new
114. love
115. serpent
116. rod
117. white
118. desolation
119. vision
120. swine
121. sin
122. sin
123. sinner
124. wheat
125. living
126. debtor
127. animal
128. life
129. strength
130. wise
131. wisdom
132. sound
133. in exchange for
134. ferment
135. wine
136. wrath
137. grace
138. profane
139. wanting
140. want
141. zeal
142. perseverance
143. back
144. mute
145. end
146. suffering
147. darkness
148. supper
149. sister
150. husband
151. good
152. report
153. happiness
154. family
155. error
156. rock
157. goodness
158. youth
159. unclean
160. impure
161. impurity
162. error
163. beautiful
164. knowledge
165. Jew
166. teaching
167. day
168. to-day
169. gain
170. glory
171. child
172. begetter
173. glorious
174. month
175. inheritance
176. more
177. more
178. sorrow
179. just
180. justice
181. already
182. when
183. priest
184. star
185. priest
186. sickness
187. throne
188. nature
189. stone
190. all
191. crown
192. synagogue
193. crown
194. fellow
195. cup
196. silver
197. sick
198. belly
199. vineyard
200. book
201. heart
202. clothing
203. alone
204. bread

205. night
206. tongue
207. food
208. advent
209. for nought
210. patience
211. last
212. desert
213. city
214. anything
215. knowledge
216. gift
217. spot
218. death
219. stroke
220. saviour
221. thought
222. rain
223. water
224. excellent
225. humble
226. humility
227. publican
228. angel
229. king
230. counsel
231. kingdom
232. word
233. number
234. part
235. hypocrisy
236. endurance
237. poor
238. shoe
239. helper
240. fountain
241. baptism
242. defense
243. midst
244. lord
245. Lord
246. ointment
247. tabernacle
248. traitor
249. banquet
250. parable
251. prophet
252. prophecy
253. light
254. river
255. strange
256. fish
257. fire
258. vestment
259. rest
260. guile
261. law
262. temptation
263. soul
264. splendid
265. hope
266. gospel
267. much
268. witness
269. branch
270. work
271. Satan
272. food
273. treasure
274. sword
275. food
276. foolishness
277. blind
278. reclining
279. hair
280. ship
281. scribe
282. vain
283. servant
284. service
285. servitude
286. further
287. quickly
288. time
289. feast
290. church
291. iniquity
292. wicked
293. foreskin
294. wishes
295. custom
296. eye
297. cause
298. youth
299. ever
300. people
301. labor
302. flock
303. cloud
304. root
305. sheep
306. naked
307. bed
308. future
309. old
310. rich
311. fruit
312. body
313. work
314. mouth
315. command
316. redemption
317. phial
318. division
319. saviour
320. face

321. word
322. idol
323. table
324. thing
325. will
326. with
327. prayer
328. image
329. snare
330. morning
331. sepulture
332. sepulchre
333. holy
334. holiness
335. first
336. gift
337. field
338. truth
339. force
340. resurrection
341. stable
342. word
343. voice
344. little
345. self
346. reed
347. possession
348. city
349. war
350. call
351. hour
352. elder
353. secret
354. great
355. magnitude
356. myriad
357. desire
358. wrath
359. desirable
360. foot
361. spirit
362. afar
363. far
364. mercy
365. head
366. beginning
367. high
368. evening
369. mind
370. thunder
371. blame
372. impious
373. sceptre
374. sabbath
375. tumult
376. glory
377. praise
378. promise
379. rule
380. end
381. rock
382. market-place
383. partaker
384. communion
385. sheol
386. peace
387. rest
388. apostle
389. ruler
390. peace
391. name
392. heaven
393. sun
394. year
395. hour
396. good
397. family
398. true
399. remainder
400. truth
401. chain
402. foundation
403. conscience
404. again
405. thanks
406. confidence
407. disciple
408. then
409. smoke
410. cock
411. throne
412. gate
413. mind
414. glory
415. service
416. fig-tree
417. vessel
418. promise
419. oath

TRANSLITERATION OF GENESIS I.

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1. B^{e}ri-shith b^{e}ro’ ’aloho’ yoth sh^{e}mayo’ w^{e}yoth ’arʿo’.

2. Wa’rʿo’ h^{e}woth tůh w^{e}bhůh w^{e}ḥeshshůkho’ ʿal ’appay t^{e}hůmo’ w^{e}ruḥeh da’loho’ m^{e}raḥḥ^{e}pho’ ʿal ’appay mayo’ we’mar ’aloho’ nehwe’ nuhro’ wah^{e}wo’ nuhro’.

3. Waḥ^{e}zo’ ’aloho’ l^{e}nuhro’ dh^{e}shappir.

4. Waph^{e}rash ’aloho’ bhêth nuhro’ l^{e}ḥeshshůkho’.

5. Waḳ^{e}ro’ ’aloho’ l^{e}nuhro’ ’îmomo’ wal^{e}ḥeshshůkho’ ḳ^{e}ro’ lélyo’ wah^{e}wo’ ramsho’ wah^{e}wo’ ṣaphro’ yaumo’ ḥadh.

6. We’mar’ aloho’ nehwe’ r^{e}ḳiʿo’ bh^{e}metsʿath mayo’ w^{e}nehwe’ phoresh bêth mayo’ l^{e}mayo’.

7. Waʿ^{e}bhadh ’aloho’ ’arḳiʿo’ waph^{e}rash bêth mayo’ dal^{e}thaḥt men ’arḳiʿo’ w^{e}bhêth mayo’ dal^{e}ʿel men ’arḳiʿo’ wah^{e}wo’ hokhanno’.

8. Waḳ^{e}ro’ ’aloho’ la’rḳiʿo’ sh^{e}mayo’ wah^{e}wo’ ramsho’ wah^{e}wo’ ṣaphro’ yaumo’ dhath^{e}rên.

9. We’mar ’aloho’ nethkann^{e}shun mayo’ dhal^{e}thaḥt men sh^{e}mayo’ la’thro’ ḥadh w^{e}thethḥ^{e}ze’ yabbishto’ wah^{e}wo’ hokhanno’.

10. Waḳ^{e}ro’ ’aloho’ l^{e}yabbishto’ ’arʿo’ wal^{e}khensho’ dh^{e}mayo’ ḳ^{e}ro’ ya(m)me’ waḥ^{e}zo’ ’aloho’ dh^{e}shappir.

11. We’mar ’aloho’ thappeḳ ’arʿo’ thadho” ʿesbo’ dh^{e}mezd^{e}raʿ zarʿo’ l^{e}ghenseh wi’ylono’ dh^{e}phi’re’ dh^{e}ʿobhedh pi’re’ l^{e}ghensoh d^{e}neṣb^{e}theh beh ʿal ’arʿo’ wah^{e}wo’ hokhanno’.

12. Wapp^{e}ḳath ’arʿo’ thadho” ʿesbo’ dh^{e}mezd^{e}raʿ zarʿo’ l^{e}ghenseh wi’ylono dh^{e}ʿobhedh pi’re’ dh^{e}neṣb^{e}theh beh l^{e}ghenseh waḥ^{e}zo’ ’aloho’ dh^{e}shappir.

13. Wah^{e}wo’ ramsho’ wah^{e}wo’ ṣaphro’ yaumo’ dhath^{e}lotho’.

14. We'mar 'aloho' nehwun nahhîre' ba'rkîʿo' dhashᵉmayo' lᵉmephrash bêth îmomo' lᵉlelyo' wᵉnehwun lo'thᵉwotho' walᵉzabhnê' walᵉyaumotho' wᵉlashᵉnayo'.

15. Wᵉnehwun manhᵉrîn ba'rkîʿo' dhashᵉmayo' lᵉmanhoru ʿal 'arʿo' wahᵉwo' hokhanno'.

16. Waʿᵉbhadh 'aloho' thᵉrên nahhîrê' raurᵉbhê' nahhîro' rabbo' lᵉshulṭono dhi'ymomo' wᵉnahhîro' zᵉʿuro' lᵉshulṭono' dhᵉlelyo' wᵉkhaukᵉbhê'.

17. Wᵉyahbh 'ennuṇ 'aloho' bha'rḳîʿo' dhashᵉmayo' lᵉmanhoru ʿal 'arʿo'.

18. Walᵉmeshlaṭ bî'ymomo' wabhᵉlelyo' walᵉmephrash bêth nuhro' lᵉḥeshshukho' waḥᵉzo' 'aloho' dhᵉshappir.

19. Wahᵉwo' ramsho' wahᵉwo' ṣaphro' yaumo' dha'rbᵉʿo'.

20. We'mar 'aloho' narḥᵉshun mayo' raḥsho' napsho' ḥayyᵉtho' wᵉphoraḥᵉtho' thephraḥy ʿal 'arʿo' ʿal 'appay 'arkîʿo' dhashᵉmayo'.

21. Wabhᵉro' 'aloho' thannîne' raurᵉbhe' wᵉkhul naphsho' ḥayyᵉtho' dhᵉraḥsho' dha'rḥeshw mayo' lᵉghensᵉhun wᵉkhul poraḥᵉtho' dhᵉgheppo' lᵉghensoh waḥᵉzo' 'aloho' dhᵉshappir.

22. Wᵉbharrekh 'ennun 'aloho' we'mar lᵉhun, pᵉrau wasᵉghau wamᵉlau mayo' dhabhᵉya(m)me'. wᵉphoraḥᵉtho' thesge' bha'rʿo'.

23. Wahᵉwo' ramsho' wahᵉwo' ṣaphro' yaumo' dhᵉḥamsho'.

24. We'mar 'aloho' thappeḳy 'arʿo' naphsho' hayyᵉtho' lᵉghensoh bᵉʿîro' wᵉraḥsho' wᵉhaywᵉtho'. dha'rʿo' lᵉghensoh wahᵉwo' hokhanno'.

25. Waʿᵉbhadh 'aloho' haywᵉtho' dha'rʿo' lᵉghensoh wabhᵉʿîro' lᵉghensoh wᵉkhulleh raḥsho' dha'rʿo' lᵉghensauhy wahᵉzo' 'aloho' dhᵉshappir.

26. We'mar 'aloho' neʿbedh 'nosho' bhᵉṣalman 'aykh dᵉmuthan wᵉneshlᵉṭun bᵉnunay yammo' wabhᵉphoraḥᵉtho' dhashᵉmayo' wᵉbhabhᵉʿîro' wabhᵉkhulloh haywᵉtho' dha'rʿo' wabhᵉkhulloh raḥsho' dhᵉroḥesh ʿal 'arʿo'.

27. Wabhᵉro' 'aloho' lo'dhom bᵉṣalmeh basᵉlem 'aloho' bᵉroyhy dᵉkhar wᵉneḳbo' bhᵉro' 'ennun.

28. W^{e}bharrekh ’ennun ’aloho’ we’mar l^{e}hun ’aloho’ ph^{e}rau was^{e}ghau wam^{e}lau ’arʿo’ w^{e}khubhshuh wash^{e}laṭw b^{e}nunay yammo’. wabh^{e}phoraḥ^{e}tho’ dhash^{e}mayo’ w^{e}bhabh^{e}ʿîro’ wabh^{e}khulloh hayw^{e}tho’ dh^{e}roḥsho’ ʿal ’arʿo’.

29. We’mar ’aloho’ ho’ yehbeth l^{e}khun kulleh ʿesbo’ dh^{e}zarʿo’ dh^{e}mezd^{e}raʿ ʿal ’appay kulloh ’arʿo’ w^{e}khul ’îlon di’yth beh pi’ray ’îloneh d^{e}zarʿeh mezd^{e}raʿ l^{e}khun nehwe’ me’khulto’ wal^{e}khulloh hayw^{e}tho’ dh^{e}dhabhro’.

30. Wal^{e}khulloh poraḥ^{e}tho’ dh’ash^{e}mayo’ wal^{e}khul d^{e}roḥesh ʿal ’arʿo’ dhi’yth beh naphsho’ hayy^{e}tho’ w^{e}khulleh yurroḳo’ dh^{e}ʿesbo’ l^{e}me’khulto’ wah^{e}wo’ hokhanno’.

31. Waḥ^{e}zo’ ’aloho’ khul daʿ^{e}badh w^{e}ho’ ṭobh shappîr wah^{e}wo’ ramsho’ wah^{e}wo’ ṣaphro’ yaumo’ dheshto’.

GENESIS I.–IV.

A LITERAL TRANSLATION.*

CHAPTER I.

1. In beginning created the God + the heavens and + the earth.

2. And the earth was tuh and buh and the darkness (was) upon the faces of the abyss, and the spirit of him who (is) the God (was) brooding upon the faces of the waters, and said the God, let be the light, and was the light.

3. And saw the God + the light that (it was) good.

4. And separated the God between the light to the darkness.

5. And called the God to the light the day and to the darkness called he the night and it was the evening and it was the morning the day one.

6. And said the God let be the expanse in the midst of the waters and let it be separating between the waters to the waters.

7. And made the God the expanse and separated between the waters which to under from the expanse and between the waters which to above from the expanse, and it was so.

8. And called the God to the expanse the heavens, and it was the evening and it was the morning the day which (is) two.

9. And said the God : let be assembled the waters which (are) to under from the heavens to the place one and let be seen the dry land, and it was so.

10. And called the God to the dry land the earth and to the gathering of the waters called he the seas, and saw the God that (it was) good.

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* The + sign denotes some particle in Syriac which cannot be translated into English. Words in parenthesis occur in English but not in Syriac.

11. And said the God; Let cause to go out the earth the grass the herb which is seeding for itself the seed (according) to the kind his and the tree that of the fruits which (is) making the fruits (according) to kind his which sprout his (is) in him upon the earth, and it was so.

12. And caused to go out the earth the grass, the herb which (is) seeding for itself the seed (according) to kind his and the tree which (is) making the fruits which sprout his (is) in him (according) to kind his, and saw the God that it was good.

13. And it was the evening and it was the morning the day which (is) three.

14. And said the God let be the light in the expanse that of the heavens to separate between the day to the night, and let them be for the signs and for the times and for the days and for the years.

15. And let them be giving light in the expanse that of the heavens to give light upon the earth, and it was so.

16. And made the God two the lights the great, the light the great for the ruling that of the day and the light the less for the ruling that of the night, and the stars.

17. And gave them the God in the expanse that of the heavens to give light upon the earth.

18. And to rule in the day and in the night and to separate between the light to the darkness, and saw the God that (it was) good.

19. And it was the evening and it was the morning the day which (is) four.

20. And said the God: Let swarm the waters the swarm the soul the living and the bird let her fly upon the earth upon (the) faces of the expanse that of the heavens.

21. And created the God the sea-monsters the great and every (one) the soul the living that of the swarm which swarmed the waters (according) to kind their and every one the bird the living (according) to kind her and saw the God that (it was) good.

22. And blessed them the God and said to them: Be fruitful and multiply and fill the waters which are in the seas and the bird let it multiply in the earth.

23. And it was the evening and it was the morning the day which (is) five.

24. And said the God: Let cause to go out the earth the soul the living (according) to kind her, the cattle and swarm and the animal that of the earth (according) to kind her and all of him the swarm that of the earth according to kind her, and it was so.

25. And made the God the animal that of the earth (according) to kind her and the cattle according to kind her and all of him the swarm that of the earth according to kind his and saw the God that (it was) good.

26. And said the God: Let us make the man in image our according to likeness our and let them rule over the fish of the sea and over the bird that of the heavens and over the cattle and over all of her the animal that of the earth and over all of them the swarm which is swarming upon the earth.

27. And created the God + man in image his in (the) image of the God created he him, male and female created he them.

28. And blessed them the God and said to them: Be fruitful and multiply and fill the earth and subdue her, and rule over the fish of the sea and over the bird that of the heavens and over the cattle and over all of the animal which is swarming upon the earth.

29. And said the God: Behold I have given to you all of him the herb that of seed which is seeding for itself upon (the) faces of all of her the earth and every tree which exists in him (the) fruits of tree his which seed his (is) seeding for himself. To you shall it be the food and to all of her the animal that of the field.

30. And to all of her the bird that of the heavens and to all which swarmeth upon the earth which exists in it the soul the living and all of him the green that of the herb (shall be) for the food, and it was so.

31. And saw the God all which he had made and behold (it was) very good and it was the evening and it was the morning the day which is six.

CHAPTER II.

1. And were finished the heavens and the earth and all [of him] their host.
2. And finished the God in the day the sixth works his which he had made and he rested himself in the day the seventh from all of them, works his, which he made.
3. And blessed the God + the day the seventh and sanctified him because that in him he had rested himself from all of them, works his, which created the God by making.
4. These (are) the generations those of the heavens and those of the earth when they were created in the day (in) which made the Lord the God the heavens and the earth.
5. And all of them, the trees those of the field, as yet not had been in the earth and all of him the herb that of the field as yet not had gone out, because that not had caused to come down the Lord the God the rain upon (the) faces of the earth and Adam existed not to till (in) the earth.
6. And the mist going up had been from the earth and watering had been + all (the) faces of the earth.
7. And formed the Lord the God + Adam (of) the dust from the ground and breathed into nostrils his the breath that of the lives and was Adam to (a) soul (a) living.
8. And planted the Lord the God the Paradise in Eden from east and put there + Adam whom he had formed.
9. And caused to go out the Lord the God from the earth every tree which (is) pleasant to see and good to eat and the tree of the lives in the midst of him that is the park and the tree that of the knowledge that of the good and that of the evil.
10. And the river going was from Eden to water him + the park and from there (it was) separating and becoming four heads.
11. The name of him that (is) one (is) Pishun ; he (is) that surrounding + all of her the land that of H^{e}wilo which there (is) gold.

12. And the gold of her that (is) the land, that (is) good ; there (are) bdellium and the stones which (are) the beryl.

13. And the name of him that of the river the second (is) Gishun, that (is) that which (is) surrounding + all of her the land that of Kush.

14. And the name of him that of the river which is three (is) Tigris, that (is) that which (is) going before Assyria and the river which is four he (is) Euphrates.

15. And took the Lord the God + Adam and left him in the park that of Eden that he might till him and keep him.

16. And commanded the Lord the God + Adam and said to him : From all of them the trees those which (are) in the park thou mayest eat.

17. And from the tree that of the knowledge that of the good and that of the evil not shalt thou eat from him, because that in the day (in) which thou shalt eat from him the death thou shalt die.

18. And said the Lord the God : Not (is it) good that should be Adam in solitariness his [*i. e.*, alone]. I will make for him the helper like him.

19. And formed the Lord the God from the earth all of her the animal that of the field and all of her the bird that of the heavens and brought them unto Adam that he might see what (he was) calling + them, and all which called to them Adam the soul the living, that *is* his name.

20. And called Adam the names to all of her the cattle and to all of her the bird that of the heavens and to all of her the animal that of the earth ; and for Adam not was found for him the helper like him.

21. And cast the Lord the God the rest upon Adam and he slept and he took one from ribs his and closed the flesh instead of her.

22. And constructed the Lord the God the rib which he had taken from Adam into the woman and he brought her to Adam.

23. And said Adam : The this the time the bone (is) from bones of me and the flesh from flesh of me, the this shall be called the woman because that from the man (is she) taken.

24. Because of the this shall leave the man + (the) father of him and + (the) mother of him and shall cleave to (the) wife of him and shall be the two of them one flesh.

25. And they were (the) two of them naked, Adam and the woman of him and not (were they) ashamed.

CHAPTER III.

1. And the serpent was cunning from (*i. e.*, more than) every animal of the field which had made the Lord God and said the serpent to the woman: Truly hath said God that not should ye eat from all the trees of the park?

2. And said the woman to the serpent: (It is true) that from the fruits of the trees which (are) in the park, all of them, we may eat.

3. And from the fruits of the tree which (is) in the midst of him that (is) the park hath said God [that] ye shall not eat from him and ye shall not draw nigh to him lest (*i. e.*, that not) ye die.

4. And said the serpent to the woman: Ye shall not surely die.

5. Because that knows God that in the day that eating (are) ye from him, (shall be) opened your eyes and ye (shall be) existing like God (*i. e.*, as) knowers of the good and the evil.

6. And saw the woman that good (was) the tree for eating and the pleasure he (was) to the eyes and (that) pleasant (was) the tree to look at, and she took from the fruits of him and ate and gave also to her husband with her and he ate.

7. And were opened the eyes those of both of them and they knew that naked (were) they and they sewed the leaves those of the fig-trees and made for them the aprons.

8. And they heard the voice of him who (is) the Lord God (as he was) walking in the park at the turning of him that (is) the day, and they concealed themselves Adam and his wife from before the Lord God in the midst of the trees which (were) in the park.

9. And called the Lord God to Adam and said to him: Where (art) thou Adam?

10. And he said : Thy voice have I heard in the park and I saw that naked (am) I and I hid myself.

11. And said to him the Lord : Who (is) he (that) hath showed thee that naked thou (art) ? Behold from the tree (concerning) which I commanded thee that thou shouldest not eat from him thou hast eaten.

12. And said Adam : The woman whom thou gavest (to be) with me she has given to me from the tree and I have eaten. And said the Lord God to the woman.

13. What is this that thou hast done ? And said the woman : The serpent deceived me and I ate.

14. And said the Lord God to the serpent : Because thou hast done this, cursed (be) thou above all cattle and above every animal of the field, and upon thy belly shalt thou go and the dust shalt thou eat all of the days of thy lives.

15. And the enmity shall I put between thee to the woman and between thy seed to her seed ; *he* shall trample thy head and *thou* shalt smite him in his heel.

16. And to the woman he said : I will surely multiply thy pains and thy conceptions and in pains shalt thou bear sons [children] and unto thy husband shalt thou turn thyself and *he* shall have dominion over thee.

17. And to Adam he said : Because thou hast hearkened to (*lit.*, heard in) the voice of her who is thy wife and hast eaten from the tree (concerning) which I commanded thee and said to thee, that thou shouldest not eat from him, cursed (be) thy land because of thee in the pains shalt thou eat (of) her all of the days of thy lives.

18. Thorns and thistles shall she bring out for thee and thou shalt eat the herb that of the field.

19. And in the sweat that of thy nostrils (or *faces*) shalt thou eat the bread until that thou shalt return to the earth which from her thou hast been taken ; because that the dust thou (art) and to the dust thou shalt return.

20. And called Adam the name of her who (was) his wife Eve, because that *she* was the mother that of all which (is) living.

21. And made the Lord God for Adam and for his wife the coats those of the skin and clothed them.

22. And said the Lord God: Behold Adam has become like one of us (as) to the knowing of the good and the evil. Now lest he stretch out his hand and take also from the tree that of the lives and eat and live for ever.

23. And sent him the Lord God from the park that of Eden to till the earth which he was taken from there.

24. And caused him to go out the Lord God and he caused to go around from the east to the park that of Eden the cherub and the flame of the sword which (was) turning itself to keep the way that of the tree that of the lives.

CHAPTER IV.

1. And Adam knew + Eve his wife and she conceived and bare + Cain, and she said: I have gotten the man for the Lord.

2. And she added to bear + his brother Abel. And Abel was feeding the flock and Cain was laboring in (tilling) the earth.

3. And it came to pass after some days that (lit., *and*) Cain brought from the fruits those of his earth (or *ground*) the gift to the Lord.

4. And Abel brought, also he, from the firstlings, those of his flock, and from their fatlings; and took pleasure the Lord in Abel and in his offering.

5. And in Cain and in his offering he did not take pleasure and it displeased Cain [Note the idiom] exceedingly and was sad his face (*lit.*, were darkened his nostrils or faces).

6. And said the Lord to Cain: Why art thou displeased, and why has become sad thy face?

7. Behold if thou doest well, I have accepted; and if not thou doest well, at the door the sin (is) laid, thou wilt turn thyself unto him and *he* shall have dominion over thee.

8. And said Cain to Abel his brother: Let us go to the plain. And it came to pass that when they (were) in the field arose Cain against Abel his brother and killed him.

9. And said the Lord to Cain: Where is Abel thy brother? And he said: I know not. His keeper (am) I + that of my brother?

10. And he said: What hast thou done? The voice that of the blood of him who (is) thy brother (is) crying unto me from the earth.

11. Therefore cursed (be) thou from the earth which has opened her mouth and has received the blood of him who (is) thy brother from thy hands.

12. When thou shalt labor in the earth she shall not add that she should give to thee her strength, fleeing and wandering shalt thou be in the earth.

13. And said Cain to the Lord: Great *is* my sin from that which (is) to remit.

14. Behold thou hast caused me to go out to-day from the faces of the earth and from before thee I shall be hidden and I shall be fleeing and wandering in the earth and anyone who shall find me will slay me.

15. And said to him the Lord: Not so, whosoever (is) the killer of Cain, sevenfold shall he be avenged. And put the Lord the sign on Cain that should not kill him every (one) whosoever (should be) finding + him.

16. And went out Cain from before the Lord and he dwelt in the Land that of Nod from east of her which (is) Eden.

17. And knew Cain + his wife and she conceived and bare + Enoch and he built the city and called the name of her which (is) the city after the name of his son Enoch.

18. And was born to Enoch Irad, and Irad begat + Mehuel, and Mehuel begat + Methushel and Methushel begat + Lamech.

19. And Lamech took to him two wives, the name of her that (is) one Adah and the name of her which (is) the second (*lit.*, next, or following) Zillah.

20. And bare Adah + Jobal; *he* was the father to the inhabiters of the tents and the possessors of the possession.

21. And the name that of his brother (was) Jubal; *he* was the father to every (one) who (is) laying hold of the cithara and the kinura.

22. And Zillah also *she* bare + Tubal-Cain, an artificer in every work that of the brass and that of the iron; and the sister of him who (is) Tubal-Cain (was) Naamah.

23. And said Lamech to his wives: Adah and Zillah hear ye my voice, wives of Lamech hearken to my saying; because that the man have I killed by my wounds and the youth by my blow.

24. Because that one in seven (*i. e.*, seven-fold) shall be avenged Cain and Lamech to seventy and seven.

25. And knew Adam again + Eve his wife and she conceived and bare the son and she called his name Seth, because that has given to me God the seed the other instead of Abel that (or because) slew him Cain.

26. And to Seth also to him (there) was born to him the son and he called his name Enosh. Then began (people) to call on the name of him who (is) the Lord.

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